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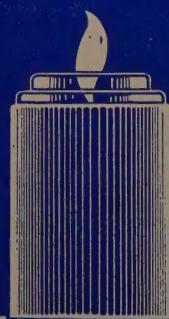
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**Not Well**

*I shared a pilgrim's heavy load;  
He shared with me my own:  
But each one found, as we trudged on,  
His burden lighter grown.*

*I nursed a sorrow in my heart:  
It sharper grew each day.  
My neighbor wept with me, and lo  
It vanished half away.*

*I kept a gladness to myself:  
It sickly grew and died.  
But when my friend rejoiced with me,  
That joy was multiplied.*

*Who runs may read this law of God  
Emblazoned everywhere:  
He who would live life at its best  
Must share, and share, and share.*

FRANK P. FLETCHER,  
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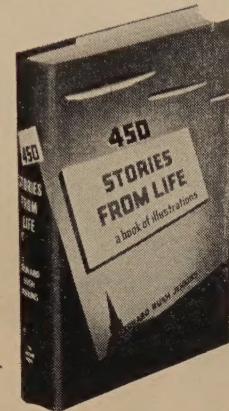
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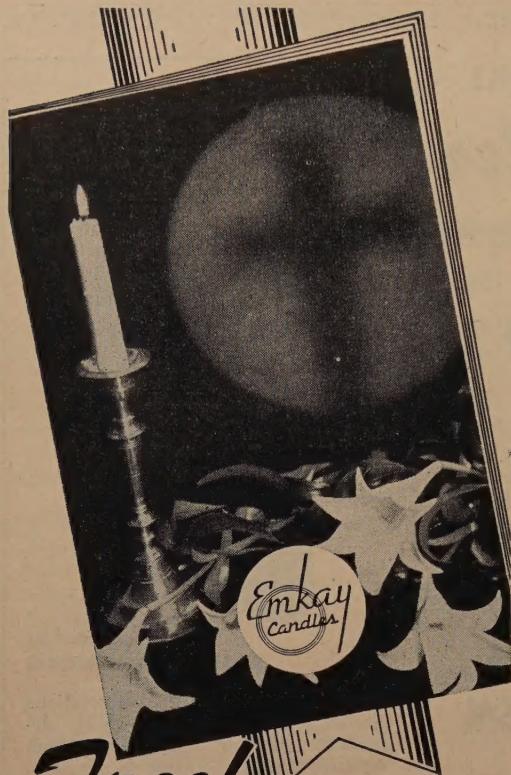
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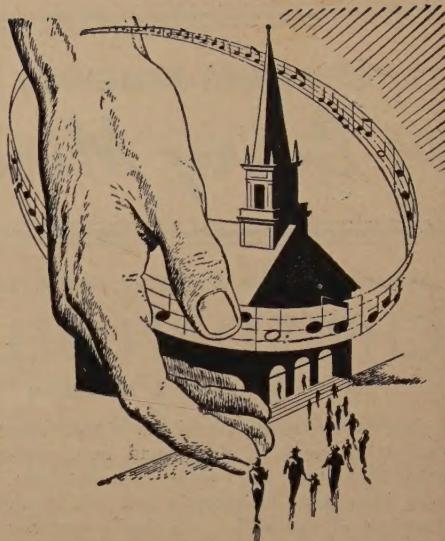
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# EFFECTIVELY ILLUSTRATING THE SERMON

GORDON PRATT BAKER

HOWEVER stimulating it may be personally, abstract thinking cannot hold the interest of individuals whose emotional and educational backgrounds differ sharply. The preacher's primary task, therefore, is to establish a common denominator—a truth which must be expressed significantly to all ages and groups. This means that he has to find forceful ways of translating Christian principles and ideals into practical experiences for the widely diversified congregation which sits before him week after week. Otherwise his pulpit ministry cannot strengthen them for the world mission of the Church.

But how can he address his varied audience so as to be individually helpful at the same time that he is corporately inspiring? Centuries ago Jesus answered that question definitely. He did so by His use of parables. No man ever had a more heterogeneous following than He. Nor has any man ever had more avid listeners. And long after He had parted from the human scene people were still telling the stories in which He had succinctly wrapped His philosophy. So the world could never forget His message. For His pictures, simple enough to appeal to the vivid imagination of children, challenged the wisdom of age with their presentation of elemental truth. And since He drew those pictures from their own experiences men could never refute the practical nature of His gospel.

One of the most vital factors making for effective preaching is the minister's use of illustrations. But he must use them wisely or they will prove his undoing. For he must quickly discern the fact that illustrations are more than entertaining stories designed to liven drab recitals of religious maxims. Quite often I have seen men lose their congregations—psychologically if not numerically—simply because they did not realize that genuine illustrations are readily visible and easily remembered facets of a particular truth. Yielding to the temptation to tell some story

for its own sake, they have unconsciously directed the thoughts of their hearers into channels which led away from the intended purpose of the sermon. And when at last they have returned to their theme they have found that for the remainder of the message their audience is disturbingly divided. Ultimately even the most uncritical congregation will see that such preaching can never put them on final ground.

At the very outset of his preparation, then, the preacher must test every potential illustration for its harmony with the general sermonic pattern. A lone leaf and a bare tree divert our attention to solitary things and cause us to brood upon them. But when the delicate tracings of the leaves blend with the symmetry of the boughs, we sense the unity of which beauty is born. So the one becomes an integral part of the other in reflecting the glory of God. The illustration must stand in exactly the same relationship to the sermon if it is effectively to exalt the ways of the Lord with His people.

I have tried to achieve this unity by establishing a set of simple guides to follow in selecting illustrations. They are not exhaustive, of course, but I have found them reliably directive.

To begin with, I judge every illustration for its realism. In doing so I take two steps. First, I ask myself whether or not the story I am considering is plausible. Implausibility is both distractive and destructive. For it does not merely divert interest from the major theme to the bizarre nature of the narrative; it raises penetrating doubts as to the basic solidarity of the sermon. If the illustrations are questionable from the standpoint of fundamental validity, then how can the preacher's judgments concerning his primary thesis be any more acceptable? If he appears naive in the one he cannot seem profound in the other. So his choice becomes a form of public self-judgment. And because of it his hearers come away with a deep sense of frustration, remembering only a puzzlingly improbable narrative suggestive of a man's strange inability to understand their needs.

I recall very clearly the reaction I shared with a goodly congregation some years ago when a minister vividly and emotionally told the story of a blind woman who found a revolutionary inspiration in the Braille edition of the Gospel of St. John. After describing in great detail the new light which shined in her darkness, he solemnly declared: "When she died her friends discovered that her favorite passage was 3:16. You ask, how did they know? My friends, she had run her fingertips over the raised letters of that verse until she had left a faint trail of blood where the impressions had finally worn through her skin." Sardonically, the only thing of which I could think at that moment was a hang-nail!

But realism, to be sermonically effective, must also be within the potential of the people to whom we are speaking. To challenge them to the impossible is cruel and likewise leads to frustration. To show them how to use the powers with which they are already equipped is to provide them with a vital purpose for living. It is to give them an incentive to achieve in spite of obstacles. Toward that end, therefore, I have made abundant use of history and biography. People are willing to try what others have already proved.

However, I am always careful to select the stories of individuals who were basically no different from the members of the congregation before me at the moment. I shall be forever grateful that so many of the Lord's noblest servants have come from the common people, for I know of nothing which makes preaching so practical as their testimony to the unconquerable nature of the average human soul. Men and women visibly respond to the stirring account of William Carey leaving his cobbler's bench to inaugurate what was to become the first English missionary organization designed to redeem the entire race. They are thrilled at "Black Harry" Hosier's conquest of color and slavery to inspire men like Thomas Coke and Francis Asbury in their crusade to win a continent for Christ. And they are profoundly moved by Sir Wilfred Grenfel's own confession that "a smallish sailor of the British navy," merely by standing up at a "Gospel meeting" in East London to express his loyalty to Christ, gave the great doctor—then a medical student—the courage he needed to consecrate himself to the Lord's work. Here are concrete expressions of things which ordinary people instinctively know they can also do.

In dealing with biographical materials however, I am careful to check for consistency of facts. Just as "proof-texting" from Scripture may place an entirely false emphasis upon a particular Bible passage, so incidents taken out of biographical context may mislead those who are unfamiliar with the general story and thus embarrass them later. To those who know the story such errors can only mean loss of confidence in the speaker. And not infrequently this kind of carelessness deprives a preacher of effectiveness by making him ludicrous. For example, I recently heard a minister exhort his listeners to develop "the same kind of faith that Solomon had." He stressed the point vigorously, emphasizing it as one of the essentials of salvation. He quite completely forgot that in his later years the Israelitish king "went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammanites;" (I Kings 11:5) nor did he remember that "the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel which had appeared unto him twice." (11:9) Similarly another man took the record of Jael as the basis for a sermon on charity. "He asked for water, and she gave him milk; she brought forth butter in a lordly dish." (Judges 5:25). But he blissfully ignored the very next verse which states: "She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera, she smote off his head."

Precisely here is the easiest way there is to undermine our preaching. For if we are guilty of gross mistakes in verifiable facts, how can our congregations have confidence in the subtler processes of our reasoning power?

Having thus examined my illustrations for realism and factual consistency I next consider their proper spacing. This is highly important. Too many illustrations too closely used lose effectiveness. Like beads on a fine string, they may break sequence at any moment. And the congregation, often more keenly aware of the danger than we are, becomes as uneasy as a dowager fearful for her pearls. Consequently the people lose sight of the message we are so anxious "to put across" because they are apprehensive of the fatal breaking point.

To avoid this danger I restrict myself to one illustration for each basic division. Nor do I necessarily use these narratives to climax each division. By nature the particular story under consideration may be either introductory, transitional, or conclusive. Obviously it can be successfully inserted only at the place where its innate characteristic combines smoothly

with the flow of thought. Thus ordered it complements the force of the sermon. Carefully utilized, it makes our presentation awkward if not confused. So the attempt to employ an introductory narrative as a high point only brings our thought to an abrupt halt, leaving it unfinished in the hearers' minds; while the initial use of a culminating illustration makes for anticlimax. Careful placement, therefore, is fundamental to effectiveness and cannot be ignored with impunity.

Finally, I am cautious in resorting to accounts taken from my personal experience. I am convinced that these have a definite place in our preaching. Wisely used they establish authority not easily denied, for they make available a legitimate power once they persuade our people that what "we have seen and heard

declare we unto you, that ye also may have fellowship with us." But such illustrations must be presented only when they arise naturally and unobtrusively from the context of the message. And certainly they do not so rise when they appear too frequently. In painting Gospel portraits for our congregations we must guard against the tragedy of permitting our "I's" to divert their eyes from the way of salvation. How easily we can do this is evident in the protest which a very loyal young churchman recently made concerning his minister's preaching: "We get a chapter of his life story every Sunday." But the really vital thing, of course, is that men and women get something to live by. And they get that only when they are brought face to face with God Himself.



# THE FAITH OF OUR MOTHERS

AARON N. MECKEL

WHAT an upset, topsy-turvy world we live in! What a seething mass of unrest, this humanity of which we are part, blighted by paralyzing strikes, international suspicion, stupidity in government, religious timidity, hunger and destitution on one hand, and gross luxury on the other! Well might men's hearts fail them for fear of the things about to happen in the earth. Today, it is just possible that we can "fetch" a clue to much of our modern "lostness" from a statement in the Old Testament Book of Judges. We read in the second chapter of that book, "and the people served the Lord all the days of Joshua and all the days of the elders that outlived Joshua, who had seen the great works of the Lord, that He did in Israel". But now this sequel: "—And there rose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel." Isn't there a clue to this episode of history to the waywardness of our own generation?

See what had happened: The generation of Joshua and of the elders that outlived him, was anchored in the great tradition of theistic faith. For a while that tradition lasts on in Israel, only to "peter" out, however, through lack of fidelity on the part of the people.

The moral bottom drops out of the life of the nation. It is quite possible that the people were not aware of the decline which had set in. "Where there is no vision the people perish." But the root of their trouble is set down here for our consideration on the pages of Biblical history: "And there arose another generation which knew not the Lord!" Pitifully adrift—they were—on an unchartered sea, minus the chart and compass of their fathers. It has all the ear-marks of our situation.

## I

One comes directly to the heart of the sustaining faith of our Christian fathers and mothers when he grasps its central motif as *God!* Mind you, this is not trust in "whatever gods there be!" Rather it is life-giving faith in the God of the Bible, of the flaming prophets and apostles, of our Lord Jesus Christ! The belief which sustained our forbears through "thick and thin", reposed in an infinite and eternal Being who had power to guide and keep and sustain them, and to whom they in turn rendered homage and obedience. And the number-one calamity of our day and generation lies in the subsidence of the great classic Christian tradition of faith in our thought

and larger life. It marks the crux of our modern dilemma.

The first and second World Wars are the effect of this spiritual "dimout". What Christian faith there is, is often held tenuously, at best. It reminds one of the prayer of the little girl; "Above all", she admonished the Lord, "take good care of yourself, because if anything happens to you, we're all sunk!" Thus, a man recently wrote his minister: "I think I could see my way through this difficulty, if only I had some of the sturdy faith of my Christian mother." Our modern problems, as General MacArthur has indicated, converge at the point of the theological. We are becoming more aware of the relevance of religious beliefs to what we term "progress". We are finding that prayerless homes and creeds deleted of such elements of Faith as Repentance for Sin, the Holy Spirit, Life Everlasting, etc., are not conducive to fearless living. Our invertebrate credos are letting us down. After spending much time in "debunking" such of our spiritual forefathers as John Calvin, Jonathan Edwards and John Wesley, we find ourselves actually nostalgic for their radiant faith! We face desperate problems and lack the thrust of spiritual biceps.

The one greatest need of our day,—let it be repeated!—is for a fresh, life-generating vision of the God and Father of Jesus Christ, in whom our mothers trusted. And, let us add, for a willingness to take time truly to know Him and live in Him. Abiding faith in God is far more than a leap of the mind in the direction of saving Truth. It is also—as our Christian parents realized—a matter of faithful habit, practice, regimen. When a pastor recently spoke to a mother in his Church, concerning the absence of her daughter at Sunday School, he received a reply which is our "modern mood" in epitome: "You don't realize how much children have to do these days; my daughter just had to drop something!" It never occurred to that mother that other pursuits might be dropped from her child's schedule with less spiritual hazard. "And there arose another generation after them (Joshua and the elders) which knew not the Lord."

## II

Again, there was the frank recognition on the part of our Christian forbears that a code of morals (or a system of ethics), to have thrusting and creative power, must be launched from within the tradition of a great religious faith. The argument can be very succinctly stated thus: Religious roots must precede ethical fruits. "And another generation arose

which knew not the Lord." With what end result? Listen: "And they forsook the Lord God of their fathers—and served Baal and Ashtaroth",—the pagan gods of the hour. All honor to parents who stand as staunch sentinels of Christ in this trying day,—who have refused to bow the knee to the Baal of contemporary confusion and compromise. They constitute the bedrock of their nation, the bastion of their homes, the bulwark of their Church! Any worthwhile Church can boast its share of them.

And never was their kind more needed than today! Surely, anyone with an honest mind will not blink the fact. It appears to be an "open season" for the cheap trickster, the vendors of shoddy and shady amusement, for dullards in matters of conscience, and for compromise in matters once considered sacred. Whim, caprice, complacent jauntiness, and self-centeredness are our modern Baalim, and they are doing a flourishing business. Nor is this spiritual off-centeredness to be blamed on the War. There is, of course, the inevitable backwash of war. But speak to the men and women who left our homes and churches by the thousands, and who know what it means to be severed from the moral sheet-anchors of their home communities. They saw infidelity, moral compromise and loose living aplenty. Surely. But there were those who came through the ordeal "loyal to the royal in their souls". And they were largely those who were reared in Christian homes in which a code of honor and a regard for the elemental decencies grow out of the great central verities implicit in a great religion. There was a community of intimate and sacred worth which morally guaranteed them. Referring to the shocking increase in teen-age drinking and sexual irregularity, Judge John J. Connelly of Boston recently advised parents to "get back to the so-called, old-fashioned ideas of virtue and morals."

An observer in post-war Germany recalls the remark of a fanatical young Nazi mother: "Nazism freed me of the fetters of Christian inhibitions. I'm through with that Christian stuff; I'm going to bring up my child according to my own ideas." That attitude of smug, smart aloofness from one's Christian heritage can by no means be confined to "Germany's Part-Time Brides." It is found here in America. One thinks of parents whom God has gifted with children, living a few steps from a Christian Church, in utter indifference. To all intents, they too are "through with that Christian stuff". In a searching diagnosis of

(See page 203)

# FAITH AND HEALING

JOHN W. McKELVEY, Ph.D.

ONE thing there is that turns our strength into weakness, and that without so much as "By your leave", and that is weakness. It may be no more than a summer cold or a simple headache, but its efficiency in this regard is on a high level. From time immemorial man has turned in this extremity to anybody or anything that could give him relief. And lest anyone think our recourse to medicine is a modern development, let me quote a couplet from Nicarchus, who lived in the first or second century A.D.—

Marcus, the Physician, called yesterday on the marble Zeus.

Though marble and though Zeus, the funeral is today.

Or better yet, let us look into the pages of the New Testament, and among the innumerable instances of illness mentioned let us pick out the two which are interwoven in all three Gospels where they are recorded, the cases of Jairus and his daughter and of the woman with a hemorrhage of twelve years' duration. Especially in the case of the woman do we see the human tendency to withhold no expense until only a cure can be wrought. The Scriptures say simply, though eloquently withal, that the woman "had spent all her living upon physicians, neither could be healed of any."

While the case of Jairus' daughter was totally different in nature, the end result was perhaps even more heartbreaking, for while he was speaking with imploring supplication to Jesus, asking this Healer and Miracle-worker to come and cure his child, "there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the master."

Not until we have suffered in these or similar circumstances, finding ourselves frustrated by our inability to bring healing to body and soul, not until then can we appreciate the impulse that turned Jairus and this woman, with their individual and separate needs, to Jesus upon whom the power of God's Spirit rested with such plenitude. It was Plato, the so-called proto-Christian, who once said that "good doctors themselves ought to have had the diseases they want to cure, and been subject themselves to the misfortunes and circumstances which they have to diagnose." How ever true in principle this suggestion may be,

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we do not apply it in practice, if indeed we accept it as valid. What we want in our doctors is exactly what Jairus and this woman had in Jesus, utter confidence. How compelling was this confidence! Jairus' daughter lay dying, yet he believed that if Jesus would but come He could heal his only child. The woman had spent twelve years' time and all her substance seeking a cure, yet now she believed that if she could touch the border of Christ's garment, she would be healed.

## THY FAITH

It is amazing how their common faith in Jesus levelled down all barriers between them and made them fit vessels for the wonder-working power which the Master exerted. We must remember the human equation at this point. Whatever the proper etiquette might have been so far as priorities were concerned, it was discarded without a fuss. Although Jairus was first in his appeal for help, and although he was a ruler of the synagogue, hence an important personage compared to this unnamed woman, when she pushed forward, and crowded him out of his turn, so to speak, instead of becoming angry and perturbed he seems to have understood her impetuous deed and to have shared her act of faith. After all were they not both in the same desperate need of help?

And while Jairus waited, his interest torn between two considerations, the healing of this woman and the restoration of his daughter, Jesus with unhaunting inquiry stopped and said, "Who touched me?" And when the disciples countered His question, Jesus persisted, saying, "Somebody hath touched me, for I perceive that virtue is gone out of me." We must not suppose that Jesus conducted this inquiry without casting His searching eyes about the crowd. Undoubtedly it was the eyes even more than the words of Jesus that convinced the woman that "she was not hid, and she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately."

From a psychological standpoint the power of auto-suggestion and the intense emotional disturbance caused by coming to Jesus in the crowd played a very great part in her cure. Her touching of Jesus' garment made Jesus

more real and available to her needy heart, though it need not in itself effect the cure. The cure was wrought in another manner altogether. As Jesus looked upon the woman, He comforted her by seeking to transform her confidence in the healing qualities of His garment into faith in God who made us and who Himself heals all our diseases. "Thy faith," He said therefore, "hath made thee whole; go in peace."

Even as He spake, a runner from the ruler of the synagogue's house came with the terrible news that Jairus' daughter had died. If Jairus had now been impatient and angry with the woman for delaying Jesus, it is highly probable that he would have failed his daughter in her most critical moment. But he remained calm, hence receptive to the Master's words, "Fear not: believe only, and she shall be made whole." Somehow, beyond our knowing how, He knew she was not actually dead, "but sleepeth". Suspended animation is a phenomenon well understood by modern medical science. Our modern psychiatrist would deal with it by appealing to the subconscious mind and easily awaken the victim, and he would think nothing unusual about it. The amazing thing is that Jesus understood this technique without benefit of modern psychiatry. He took her by the hand (physical contact) and spoke gently (mental contact), "Little girl, get up, and her spirit came again, and she arose straightway."

In both instances, each miraculous in its own way, Jesus met their needs by awakening within them a living faith, not in the efficacy of material things, but in the God who created this universe and who placed man made in His own image in dominion over it.

### BEING MADE WHOLE

When we think about these instances of healing in the Gospel records, we invariably say within ourselves, "Marvelous! Would that something like that could happen to me!" And the moment we say this we confess to one or both of two things: that we do not understand our being, and that we lack faith in God who made us to triumph over the ills, the aches, and the pains that seem so much a part of us.

This being so, we must first understand that God made us as we are, an earthly house with an immortal soul and intended that we should possess health and strength for each day's work. With masterful delicacy He set up within our house of clay an infinite variety of safety devices, check valves, as it were, so that if something went wrong at one point it

might be corrected at another. Nothing is needed so much in the pursuance of our little day as a diligent allegiance on our part to the simple laws of health, first of all. And secondly, nothing realigns and coordinates the manifold processes of life within us as faith in God and God's scheme of things.

To acquire this faith with power is to act in faith believing. "Action seems to follow feeling," declares William James in VITAL RESERVES, "but really, action and feeling go together. Thus, the sovereign voluntary path to cheerfulness if our spontaneous cheerfulness be lost, is to sit up cheerfully, and act and speak as if cheerfulness were already there. To feel brave, act as if we were brave . . . and courage will very likely replace fear." The tremendous secret is summed up simply by our faith in God, a God whose children we are, a God "with whom all things are possible."

To say this is not to say that if healing does not follow there has been no faith. Far from it. It is to say that the greater healing is not of the body which at last perishes, but of the mind and soul which grow into that perfection envisioned in the creative purposes of God. It is to say that even in bodily affliction there is peace and power and healing, such as came to Paul, for example. God did not remove his thorn in the flesh, though he besought Him with tears, but God did promise, "My grace is sufficient for thee: for my strength is made perfect in weakness." In consequence Paul was enabled to shout, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

No matter, then, what your affliction, your burden, your heartache, your anxiety, by faith and faith alone you can loosen its lethal grip upon your soul, and by your example you can release the latent power of faith to the healing of souls about you. The story is told how one day Phillips Brooks received a man bowed down by some grievous problem. The great sympathy of the preacher overflowed into the poor man's heart as they talked together. At the door, as he went away, he paused and said, "It is odd; I've forgotten what I came to see you about. Very well, no matter, I think I see the way through it."

Truly our hearts turn to Christ, the Lamb of God:

Author of faith! to Thee we lift  
Our weary, longing eyes:  
O Let us now receive that gift!  
Our soul without it dies.

CHARLES WESLEY.

# GOOD BUSINESS COULD BE BETTER

WILLIAM J. MURDOCH

RANKING, industrial management, advertising, merchandising, finance, and other fields of legitimate enterprise annually attract thousands of capable young men who are eager to start at the bottom of the ladder.

Never moving from its entrenched position in our economic system, big business, barely flinging one of its begemmed fingers, figuratively skims most of the cream off the top of the college graduating classes.

Why? Because big business offers general rewards, both in money and in prestige, to those persevering individuals of character and intelligence who are willing to work hard until they get a purchase on that bottom rung. Big business makes itself that attractive to young America—and the ministry should do the same.

For the ministry is big business—the biggest in the world. It is an exalted enterprise, whose pursuit is to instill the fellowship of Christ among men and inculcate loyal adherence to His teachings. Its profits are measured in humanity, not in dollars and cents. Its resources, far from being defined by the financial responsibility of its owners and directors, are unlimited.

Yet the ministry remains a business. It is a concerted effort on the part of well-educated, capable men and women to improve man's life on earth and in the hereafter, by awakening him to his spiritual responsibilities. The ministry was ever more purposeful: none is ever more serious.

To thrive, to expand in scope and influence, the ministry needs new blood. Up from the ranks must come trained, aggressive young men and women, determined that the organization, under their leadership or through their efforts, shall prosper.

The ministry, being a business, is no exception to this precept.

Business, to attract the type of young blood suitable to its life, must offer rewards commensurate with ability, initiative, industry, and education. These include a degree of honor and respect attached to the particular vocation, and a chance for self-betterment and security.

The ministry, being a business, is no exception to this precept, either.

There must be a dollars and cents incentive in the business of attracting men to Christianity and keeping them faithful. This, instead of being a motive for the work, should be incidental to it: but it should be real and dependable.

By offering personal profits of this type, commercial enterprise attracts the men best suited to its particular purposes. The ministry can and should do the same.

This is not to say that the Church should serve notice upon young America that it is now offering handsome salaries to all takers, and that the only requirements for a lucrative stand in the pulpit are a professed desire to spread the gospel among men, supported by a few years' study. The ministry is a business, yes, but it is a select one on an elevated spiritual and intellectual plane: it is not one that should be opened to anyone who looks merely to profit-taking.

But by raising the income level of ministers generally, by making their material welfare a more inviting prospect to the new generation from whose midst the leaders of tomorrow's congregations must arise, the Church would attract the favorable attention of a greater number of young people. At the same time it would settle tangible evidence of appreciation of and gratitude for faithful service upon those countless underpaid ministers of today in churches of every denomination.

Our youth is living in a grasping, money-minded, commercial world: no doubt about that. For this we, and not they, are to blame: no doubt about that, either.

The point is, when youth today looks to the future, it thinks in terms of income that will guarantee security. Naturally, the young person considers his own aptitudes and bents when planning life ahead: but the money to be derived from the prospective vocation or profession is a dominant factor in the reckoning, too.

John, who got his first tool-box when he was seven years old, is studying and training for the machinist's trade, figuring that a man who is handy with tools can always find a job. Charles, who used to tend his sick pets, is studying medicine: the sick and injured are always with us, and someone must pay the medical man. Carl will devote his life to

(See page 187)

# The Editor's Columns



## Scattered Voices

IT WAS a thrilling experience for me and for some six hundred others, who ventured out through a glazed evening of freezing, sleety rain, to listen to an *a cappella* choir of some fifty Milton College students present a program of sacred music.

If one of the highest possible achievements of the vocal art is *a capella* singing, then the youthful Milton group gave an inspiring demonstration of such achievement, for no finished organist ever sat at his console with more complete control of his instrument than that maintained by Director Westlund over his singing group.

The program was perfect in its choice of anthem, choral and motet, for it drew upon noted composers of a yesterday as well as today and provided the choir with rich variety of theme and movement for inspiring display of its versatility.

Russia was represented by several composers. So were the Scandinavias and Germany. Italy was there, and the United States. No lines were drawn on the basis of composer-nationality or creed any more than in choir personnel. It was a cosmopolitan group with a cosmopolitan program. Of the singers, it was asked that they sing from their hearts out, nothing more. Of the others, that they compose from their hearts out. Combined, they provided a sumptuous feast of sacred melody.

On the wholly physical side the director intrigued with his deft artistry, and no less did the choir with its total concentration on even the slightest innuendo of the leader's hand or head. I had never seen such complete rapport between a group and an individual. But therein, and therein alone, rather than from outstanding individual voices, lay the supremely inspired silence that fell heavy over the auditorium, following the "Amen" after the closing number, a lovely arrangement of The Church's One Foundation. It was a benediction in truth for the crowd which worshiped that night, in music, as it too rarely does in word, or deed.

And as I stood there with hundreds of others, moved to the depths of me, I glimpsed at great distance and but for a fleeting split moment, a chorus of countless voices pouring forth its glad soul in perfect harmony, under the gentle hand of the Master Director. Then it was gone, and I was again in the world of reality.

What of melodic harmony would there have been, regardless of the ability of the director, had that choir broken up into independent division and sub-division, with some of the sopranos and a few odd bass off in one corner of that packed church auditorium, some tenor and three or four altos before the altar, half of the second bass and the rest of the alto in the church vestibule, and the rest of the choristers scattered from the belfry to the boiler-room?

No, don't laugh. It isn't funny. It is pathetic, insufferably pathetic, especially when one permits himself thought of denominational dis-unity, dis-harmony, counter-purposes and individualism.

What couldn't our Protestantism achieve had it even a suggestion of the unity of purpose, the wisdom of uniting all voices, the willingness to sing, and the rapport with its Master-Director, that the Milton Choir knows and which lifted the huge audience nearer its God?

## Minority Rule

IN THE warm palm of Religion, and only there, lies the complete answer to the world's present involvements. As a unifying, as a creative, as a pacifying force in the storm-enter of world-wide disruption, contention and shattered nerves, Religion stands as the sole alternative to chaos; upon which we even now border.

No one knew that better than the founding fathers of the Nation, for it was upon such faith in God that the Nation suckled and grew to sturdy, spiritual manhood.

That the highest court in the land, even though hand-picked, (a tribunal which would be the last to ignore, at least overtly, our sacred boleth of Majority Rule) should today give a freedom upon which the fathers depended and built well, is in complete harmony with the Washington idea of these last years, but the Government runs the people rather than that the people run the government.

Today we have the picture of a so-called Christian nation, denying officially and specifically, religious instruction in the public schools, because of the rabid protest of one who boasts proudly of her atheism. The thing challenged, and successfully, is the very thing which protected her right to speak her enlightened mind.

Her son was "embarrassed" when the Bible was read in school. So, to save her son embarrassment, the Supreme Court voted against millions of other sons and daughters, who were not embarrassed. Their parents are the ones whose taxes make possible the school system. Are their wishes as to what purposes the public school buildings shall serve, the schools they build and maintain, of less significance than the impassioned bias of one acknowledged infidel? Evidently so, and most naturally so, in a government where the erosion of political infidelity has junked Lincoln's "of", and "by" and "for the people", out of, and by, and for Washington might perish from the land.

There are unquestionably, technicalities added to the scheming abilities of the astute attorney, unknown to the reputable lay-citizen who was taught by the principles now denied the rising generations, the difference between the letter and the spirit of the law. However that may be, the court has ruled and the Christian, though he may protest, will abide by its latest monstrosity.

But the power of one single infidel, who admittedly hates Christianity and all for which it stands, should shock believers of every faith into a realization of just how dead the founding fathers of the Nation have become.

Our faith and ours is challenged, and unless those who profess that faith, profess it as they did, build upon it as they did, and defend it as they did, in these weird days, it can vanish from the Nation as it has seemingly vanished from Washington, while we look on pitiful impotence.

The peoples of the nation have been committed to many things, by Washington, but this is the first time they have been committed to irreligion.

Next stop, Moscow.

## Children DO as Parents Do

Most parents want their children to love and admire them, to have good principles and good manners and to be able to get along amicably with others, and to this end they are always lecturing them about their conduct. But they do not set themselves up as models for their youngsters to go by.

Now preaching to children is a waste of breath. Warnings and admonitions go in one ear and out of the other. Parents make no greater mistake than when they think that they can rear their children on the do-as-I-tell-you-and-not-as-I-do plan and still have their youngsters develop into fine men and women.

The FBIs are no shrewder detectives than adolescent children, and it is folly to warn Bobby against drink when Dad is intemperate, or for Mother to try to teach modesty to her bobby-soxer daughter when Mamie knows perfectly well that Mama is a coquette. There isn't a teen-ager whose habits and morals are not founded on their parents'.

So are their manners. If Father gulps his food down like a hungry dog, so will the children. If Mother goes about home slouchy and slovenly, so will her daughters. If Father's vocabulary is mainly made up of curse words, Tommy will use the same language. If Mother is a nagger, Heaven pity the man whom Susie marries.

Same way with children's ideals. Their standards are a replica of what they have seen in their homes since they were babies. If children have heard their mother lie and cheat and heard their father brag about the crooked deal he has pulled off, there will be no Veracious Janes nor Honest Johns in that family. They won't even know they are crooks because they are just doing what Mama and Papa have always done.

Happy those children who have parents who set them a fine example to live by. But preaching to children to be good isn't enough. They must have a living example to show them the way.—Dorothy Dix.

## Do You Know?

That—in mission lands the heathen population is still increasing far faster than the Christian population.

That—apart from a few tiny points of light, an area of four million square miles in the heart of Asia, with a population of thirty-four million, still lies in unrelieved spiritual darkness.

That—Arabia, with a population of seven million, has less than fifty openly confessed Christians.

That—the heart of South America is "the greatest stretch of unevangelized territory in the world."—First Baptist Reminder.

# THE CHURCH AT WORK



## 20th Century Religion

"Twentieth Century Religion" is the product of collaboration of 28 well-known authorities, in most cases actual representatives of their respective faiths, and edited by Vergilius Ferm, published by Philosophical Library, a 15-page editor's preface, 24-page index, total 470 pages, \$5.00.

"20th Century Religion" will be reviewed in a coming issue of *The Expositor*.

We quote here a portion of the "Editor's Preface"—

"All of us have come up out of a certain religious tradition. No man ever lives apart from his inherited social pattern. We are all drenched with the customs and the ideology of our caste, our point in time and space, and by the same token we are all potential prisoners of the overwhelming power of group pressure. Conforming to society will always make the way of the conservative the easier and the smoother path. Even nature reflects the principle of conservatism: a tree cannot grow too high, an animal must not develop too large a body, a stream cannot be too powerful. It is not conservatism or traditionalism in itself that can be held to be nature's curse. It is the traditionalism that blocks the ever-flowing *elan vital* of life itself which is the curse, the stubborn resistance to the very principle of change and creative power that is in life.

"Our era reflects this creative power in a mighty surge. Any attempt to halt it now is an invitation to death. The religions of the world need not be ashamed of their several heritages, but only of any disposition to self-conceit which blocks progress and suppresses its prophets. A man's heritage may be respected, but it need not be an idol to be worshipped as above the imminently working God. The world that is opening up is insisting that all values be recognized, whatever the heritage. The chief sin that will beset religiously committed men is the worship of their heritage to the degree that they are blind to the creative values thrusting themselves upon us and giving us our sacred opportunity. To be specific, a Christian who believes in the supreme spiritual worth of Jesus of Nazareth even to the point of a Trinitarian theology need not make his loyalty to the Jesus of History and theology a cause greater than loyalty to what he must believe, if he is honest with himself, to be the universal spirit of Christ wherever found in any traditional faith.

"A Scripture becomes genuinely sacred insofar as its appeal touches the soul of man of whatever

faith; the sacredness which tradition gives to it far less significant. This is only to say, again, that the world of value is fundamentally an ocean world, one that is horizontal fundamentally and self-authenticating.

"Our times are making many issues live options. The religious live option is the horizontal approach. The option has not come, we repeat, by the front door of religions themselves; it has come by the back door of technological advances. It is no time for bickering over small issues. It is an age for prophets who see bravely and optimistically beyond the turmoils of transition the vision of things eternally fundamental by whatever the name or the heritage.

"The 20th Century era which began only yesterday (shall we date it when hell broke out over Hiroshima?) will not last out its expected life span unless the lesson of warning is heeded: *there is no one world or none*. Such an era desperately needs a religion that can bring men together. To this end the various religious households must transcend their provincialisms and each, after its own kind, give voice to that in its heritage which reflects the Universal Spirit brooding upon all sons of men of genuinely good will everywhere.—Vergilius Ferm.

## Five Ways to Go Visiting in 1948

1. Go definitely. Know where you are going and why. Then go.

2. Go systematically. Set aside a time, hour, and date each week to visit. Route your visits to conserve time. Then go.

3. Go prepared. Know what you want and how. Take a Bible, tracts, take CHRIST with you. Then go.

4. Go persistently. Don't give up; go again and again. Go and keep going until you win. Persistence rarely fails. Make up your mind to "get on the job of visiting and stay on the job." Then go.

5. Go prayerfully. God the Father is for you. Jesus Christ is praying for you. The Holy Spirit is within you. All the wisdom and power needed is yours for the asking and the searching of the "Scriptures". Ask the Holy Spirit to do His part when you do your Pray believing. Then go.—Exchange.

**Hitsunday, May 16, 1948**

Whitsunday, cited in the Book of Acts as the anniversary of the Christian Church, will be observed at World Assembly Day by Protestant and Orthodox Christian Churches throughout the United States, in honor of the first assembly of the World Council of Churches in Amsterdam, Holland, in August, 1948. 135 Church organizations from 39 countries will be represented at the Assembly.

Major interdenominational services will be held at National Cathedral, Washington, D. C., St. Louis, Missouri, and Los Angeles, California, under the sponsorship of each city's council of Churches; from these focal points services will be planned in communities throughout the country. Dr. Henry Smith Seiper, Associate General Secretary, World Council of Churches, 297 Fourth Avenue, New York 10, N. Y., will answer questions about the plan. Please inclose a stamped envelope with your questions.

#### **Five Year Course in Rural Ministry**

Religious and agricultural leaders of Missouri have joined hands in an effort to revitalize neglected and struggling rural churches within the state. Conceding that the primary requisite to attain their goal of getting the churches back on their feet is adequately trained ministers, they are attacking the problem from that angle, by combining the resources of Bible College of Missouri, Columbia, Mo., and the University of Missouri's College of Agriculture, in laying out a coordinated program for training ministers who will have a proper agricultural background.

The combined program of the two institutions permits students to matriculate in a joint five-year course both in agriculture and religion; students completing the course will be entitled to a college degree and a degree in Master of Rural Religious Education. Rev. Irene W. Wetherell, an extension minister for rural churches, was appointed by the college to spearhead the movement to obtain better qualified ministers for farm regions.—"Understanding," Pub. by Nat'l. Ass'n. of Manufacturers.

#### **What Jesus Means to Me**

This is the title of an excellent volume, pocket size 4 x 5 3/4", designed especially for gift use. The first inside right-hand page bears the following testimonial, with a place

for the name of the person to whom it is given, and the donor's signature, personalizing the gift as the content of the volume indicates as the purpose

\* \* \*

Because I have found in Jesus Christ the answer to my every need, and because

I am eager to share the blessings of my faith with others, I am happy to present this book

to

with the prayer that the reading of its pages will lead to a deeper understanding of the stories of the Christian faith and to a firmer confidence in Jesus Christ, our Saviour

Signed

"What Jesus Means to Me," by H. W. Gockel, is Scriptural, not denominational, contains 195 pages, context considers these personal topics: Life, Pardon, Peace, Power, Provision, Companionship, Hope, Truth, Assurance, Joy, Heaven, Hymns, closing with index of Scripture reference. Ministers seeking a suitable gift for members of Confirmation classes, new Church members, or young married couples, will find this book the answer. It is printed by Concordia Publishing House, St. Louis, and may be had in various bindings and prices; paper \$1.00, cloth \$1.35, leather \$4.00.

#### **Confession of Christ**

*Romans 10:9—"That if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."*

Confession of Christ is the subject of this verse. It means to announce, to declare the acceptance of Christ as Saviour.

I. The CONTENT of the confession is "Jesus as Lord," as Peter, Philip, Mary, Thomas confessed Him.

II. The COMPULSION of the confession is, "and shalt BELIEVE in thine heart."

III. The CONSEQUENCE of the confession is "thou shalt be Saved."—M. E. D.

#### **Parliamentary Procedure**

Subscribers who seek aids in Parliamentary Procedure, especially for the training of young people, will find the answer in a set of

booklets, in a handy carrying case, for a total of \$2.00.

The set is made up of seven booklets—

1. Presiding Officer's Guide, 25c
2. Essentials of Conducting a Meeting, 25c
3. Presiding Over an Election, 25c
4. Key to Parliamentary Law, 25c
5. The Secretary's Companion, 25c
6. The Treasurer's Handbook, 25c
7. Convention Guide, 25c

The set may be secured from John Knox Press, Publishers, 8. North Sixth Street, Richmond 9, Va., and is really an essential part of any Church library, where all groups and organizations have access to it for study and guidance.

### The Faithful Steward

Matt. 23:18-20; Eph. 3:11-21.

In this Day, and Year of our Lord, the faithful steward of divine grace shall contrive—

1. *To meet God at the secret place every day!*

For this consecration to set aside a time and a place where we can go alone to be with God. Persons who meet God daily at the Secret Place live transformed lives. Psa. 91:1.

2. *To read the Word of God every day!* For this consecration, to come prayerfully, devotionally, and according to some plan that will take us into the understanding of God's will for us. Psa. 119:11.

3. *To pray, unceasingly, every day!* For this consecration to a life of prayer, especially intercessory prayer, to come humbly and contritely before God, seeking His will for our individual lives. Eph. 6:18.

4. *To consecrate ourselves and our possessions wholly to God!* For this consecration, to come ready to dedicate our time, our talent, our abilities, our money, our influence, our desires, wholly to God; to do this gladly, cheerfully, and sincerely, knowing that giving ourselves to God will release us from worldly possessions, and the effort to withhold them from the service of Almighty God. I Cor. 4:2.

5. *To attend worship services regularly!* For this consecration, to let nothing keep us away from the regular services in our churches, whether Sunday morning, evening, mid-week, training classes, or study of the Word. Psa. 122:1; Psa. 92:13; Matt. 18:19-20.

6. *To make known to those about us our faith in Jesus Christ, as Saviour of mankind!* For this consecration, to bear witness by Word and Deed to the indwelling Spirit, through Whose love and guidance we are able to walk steadfastly in His Way; to dedicate ourselves to an active living and expression of that which we proclaim to believe. Prov. 11:30; Dan. 12:3; Luke 9:60; Psa. 107:2.

7. *To glorify God in thought, word and deed!* For this consecration, we dedicate ourselves to God's purpose and will for us as individual Christ-followers; to glorify God through centering our thought on Him; to glorify God through making known our decision to carry out His will in our lives; to

glorify God by doing His will for us. Matt. 5:13-14, 48.—Adapted from "Try These" in *The Evangel*, Nashville.

### World-Wide Christian Fellowship

The United Council of Church Women, an interdenominational organization representing 10 million American women, has requested that these dates be included in your calendar of events:—

*May Fellowship*, observed on the first Friday in May, this year on May 7. The theme is "Every Child is My Child—in the Fabric of Fellowship."

*World Community Day*, observed on the first Friday in November, this year on November 5. The theme is on the "Promotion of International Understanding and World Peace."

*National Assembly* in Milwaukee, Wisconsin, November 15-19. This biennial conference is attended by representatives from 48 states and foreign countries.

Readers of *The Expositor* may address inquiries regarding any of the above to Missions Public Relations Office, William W. Clemes, Director, 297 Fourth Avenue, New York 10, N. Y. Please inclose stamped, addressed envelope with inquiry.

### Family Week, May 2-9, 1948

The structure of this nation is built upon the American family, rooted in the Christian Church. Special emphasis on FAMILY life, its structure, its needs, its contributions to individual members of the family unit, as well as to outside contacts, all these are worthy of consideration.

Family Week is sponsored by the Inter-council Committee on Christian Family Life, representing the Federal Council of Churches; the International Council of Religious Education; the United Council of Church Women, and local units throughout the country. From your Denominational Publishing House, or any of the above units, you can secure suggestions for building a co-ordinated program within your individual Church, and related to other character-building institutions in the community, and the community itself. Also, you can secure a list of program pamphlets, leaflets for parents, children, counseling, etc., at a small cost, from 2c a copy up. Address requests for information to L. Foster Wood, 297 Fourth Avenue, New York 10, New York.

## **Funeral Service Outline**

The Rev. Richard L. James, Battery Park Christian Church, Richmond, Va., uses a printed outline for Funeral Services on which individual services are built, with changes made as occasions may require.

The names of persons participating in the service are written in, as the service is made up, and copies are then given to the funeral director, the organist, and other persons concerned.

### **FUNERAL SERVICE**

(*Pastor's Name, and Place of Service*)

Scripture Reading, Old Testament

Prayer

Music

Scripture Reading, New Testament

Remarks

Music

Prayer

### **Small White New Testament With Cushion Edge**

The small white New Testament with the "cushion edge" instead of standard divinity circuit, made by Oxford University Press, will interest *Expositor* readers who use the New Testament as a gift book to children and young people.

According to the manager of the Bible department, Oxford University Press, Mr. Walter C. Jacobs, the handsome little volume was inspired by a ten-cent notebook which he saw and admired because of the patented edge finishing method used in its manufacture, and adapted to a New Testament covered in black, released in 1946. The book was so well received that the *cushion edge* was used in making up the white imitation-leather volume with presentation page, for gift use. The price is \$1.25.

### **United Church Canvass**

Churches who plan participation in the United Church Canvass this fall, November 4 through December 5, will have ample time to secure campaign material. Earle B. Pleasant, National Director, offers a sample WORK KIT describing all the materials (44 different aids) to any reader who sends 25c for postage and handling charge to him at United Church Canvass, 297 Fourth Avenue, New York 10, N. Y.

### **Dear Editor:**

I am leaving my charge here, and for a time will have no permanent address, so will ask you to hold up copies of *The Expositor* until I notify you.

May I thank you for all the help you have extended to me through your splendid publication, *The Expositor*. I have been a subscriber regularly for more than 20 years, and have all the volumes in bound form which I am storing for future use, as in the past. They have been a never-ending source of ideas and inspiration, and will continue to be in coming years. I wish you every good thing in putting out this excellent publication for ministers, and hope your work brings you much joy and happiness.

(Signed) *F. L. D.*, Iowa.

### **Anniversary Service**

This service is the general outline used by Fordham Manor Reformed Church, 2703 Reservoir Avenue, New York 63, N. Y., in its observance of the 250th Anniversary, Rev. I. T. Beam, Pastor.

### **HOMECOMING**

#### *Morning Service:*

Organ Prelude: *Largo . . . Handel*

Processional Hymn: "God of Our Fathers"  
(No. 548) *Warren*

Invocation and Lord's Prayer

Liturgy: Psalm 90

Gloria Patri

Scripture Reading: *Isaiah 51:1-7*

Morning Prayer

Offering: Anthem—"Prepare Ye the Way of the Lord" . . . *Garrett*

Doxology

Announcements

Hymn: "Be Still, My Soul" (No. 255)  
*Sibelius*

Sermon: "Living Years"

Prayer

Recessional Hymn: "How Firm a Foundation" (No. 413) . . . *Wade*

Silent Prayer for those of our Prayer Circle: Our Father bless, we beseech Thee, —those whom we have chosen to remember specially in prayer this week before Thy throne of grace. Amen.

Benediction

Organ Postlude

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## REFORMED CHURCH AND COMMUNITY DAY

### Afternoon Service:

Organ Prelude

Processional Hymn: "Onward Christian Soldiers" ... Sullivan

Invocation and Lord's Prayer

Liturgy: Psalm 91

Gloria Patri

Scripture Reading: Hebr. 11:1-3, 8-10, 13-16; 12:1-4

Prayer

Offering: Anthem—"Great Is Jehovah" ... Schubert

Doxology

Announcements

Greetings from Religious and Civic Leaders

Sermon: "The Next . . . Years"

Prayer

Contralto Solo: "The Lord's Prayer" ... Malott

Recessional Hymn: "Faith of Our Fathers" ... Hemy and Walton

Silent Prayer for those on our Prayer Circle: Our Father, bless, we beseech Thee, those whom we have chosen to specially remember in prayer this week before Thy throne of grace: Amen.

Benediction

Organ Postlude

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### Historical Pageant

(This program was scheduled for Friday evening of Anniversary Week, showing the growth and development of the Church as a unit.)

Organ Prelude: "Catilene" ... Shelley

Processional Hymn: "The Church's One Foundation"

Invocation and Lord's Prayer

Reader: "The First Church Edifice"

(Sketch of initial organization, names of charter members, places where services were held until Church was built, name of pastor and family.) (If there are pictures available from which transparencies can be made for showing in conjunction with these historical sketches, by all means add this.)

Hymn: "A Mighty Fortress Is Our God"

Reader: "The Second Church Edifice"

(Sketch of plans for new building, members who carried the responsibility, cost, time of construction, pastor's name, memorials and by whom.) (Add pictures if you have them.)

Reader: "The Third Church Edifice"

(Sketch all items of interest, dates, cost, family names, pastor, memorials.) (Pic-

tures if you have them.)

Hymn: "O God Our Help in Ages Past"

Reader: "Next 25 Years of Progress"

(Give all details, increase in membership, number of weddings, baptisms, deaths, pastors, all items of interest to membership.) (Add pictures if available.)

Hymn: "Faith of Our Fathers"

Reader: "Next 12 Years of Progress"

(Include all details of interest to members) Choir joined here in singing—

"O love that will not let me go  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

Anthem: "God So Loved the World" ... Gounod

Reader: "Next Period of Progress"

(Sketch incidents of interest to members, and add pictures if available, bringing history up-to-date.)

Challenge of Future: Members and friends are urged to dedicate their efforts to a spiritual, prayer-centered life, to the glory of God, and salvation of those who believe in Him.

Hymn: "All Hail the Power of Jesus Name" ...

Parade of Church Organizations: Pastor

(Give sketch of the individual organizations, their function in connection with the Church, their aims and accomplishments.)

Violin Solo: "Ave Maria" ... Gounod

In Memoriam to Those Who Came Before Us—Member

"Fair monument to those who went before  
We thank Thee, gentle offspring of the sainted ones

Who builded better than they knew  
Our Mother Church, the Reformed Dutch Church.

"Turn Back, O Tide of Years—  
And linger on the beach of time  
Where stood our older brothers as they planned  
To build this Church, that has been yours and mine.

"Their forward vision saw the growing need  
And listened to the heartening cry  
From out the wastes, that seemed to say  
Build me a temple for Thy Worship, O Lord.

"They builded for their time and ours  
And as we pause today  
To twine the wreath of cherished memory round their name,

We offer up a prayer of thankfulness for all the noble heritage they left us."

—(Mrs. C. M. Lamkin)

Offering: (Anthem by Choir) "Heavens Are Declaring"

Recessional: "Lead on O King Eternal"

(Silent prayer for the future of the Church)

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(Assignments should be given to as many members of the active Church life as possible, in planning anniversary observances. It is desirable to have a number of brief, swiftly-moving services during the Week of Observance, rather than one or two services that will tire the membership)

## Religion Goes to the Campus

James L. Stoner, National Director of the University Christian Mission, an outgrowth of the National Preaching Mission, offers the following as a few of the purposes of the University Christian Mission:

11. To present, in terms intelligible to college men and women, the relevance of the Christian faith, both to personal faith and to the great social issues of this age; to cover some religious illiteracy and misconceptions.
12. To provide outstanding leaders to bring to faculties and student bodies a conviction of the pressing need of our day for intelligent, trained, consecrated Christians in both secular and religious vocations.
13. To reach the entire campus population—those touched and those not touched by existing religiousencies.
14. To show the relation of Christianity to all areas of life, science, race, economics, education, marriage, peace, etc.
15. To win students to an active Christian life and service in the Church.

Most of the organization work on the individual campus is done through a faculty-student group, who mobilizes a working contingent of some 100 persons, who receive training and instructions for carrying on the mission.

What plans are for 1948 and coming years, and what results have been attained so far, may be learned from any of the participating units, Federal Council of Churches, Student Volunteer Movement, Interseminary Movement composed of student work divisions of 2 Protestant denominations.

## The Money Tree

The Christian Advocate, March 18, 1948 issue, contains a charming story on a Surprise Birthday Party for the minister's wife, pages 9, 23, entitled "The Money Tree," and the idea can be adapted for other occasions. A copy of the Advocate may be secured in your local library, or from a neighbor pastor.—William J. Hart, D.D., Lacona, N.Y.

## What Is America Thinking About?

Prov. 12:23. "A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness."

Prov. 12:28. "In the way of righteousness is life."

Daniel 7:1-14. And the books were opened."

The high cost of living.

American relations with Russia.

The Taft-Hartley Law on labor relations.

These were the three most interesting news stories of 1947, in the opinion of American voters in the Gallup Poll. The cost of living led the voting by a big margin. A noticeable feature of the list is the prominence given to "continuing" stories, rather than spot news events.

The institute list of 24 important news stories of the year and polled nation-wide on the specific question, "Which of these interested you most?" The daily press reports the following 15 most frequently chosen in order of votes received—

High cost of living

Russian-American conflict

Marshall plan

Taft-Hartley Labor Law passage and litigation

Palestine partition plan

Investigation of Hollywood Communism

John L. Lewis' difficulties with Government

Princess Elizabeth's wedding

Teachers' strikes

Texas City, Texas, disaster

Hughes-Meyers investigation

Truman food-saving program

Telephone strike

Long skirts

Battle of Georgia governors

It is said further, "The leading events selected by the public closely parallels those chosen by the nation's newspaper editors polled by both the Associated Press and the United Press. In all three lists, the first three are the same."

\* \* \*

Preachers and Educators will ponder the question of how great a factor the newspaper and radio have become in shaping American thought. What would be the poll of honest American citizens if allowed to pick their own list of 24 most interesting or vital stories of 1947?

"Not responsible for lost articles. Ladies, please take your handbags to the altar!"—Sign in St. Michael's Roman Cathedral, Toronto.

There is no genuine act of self-sacrifice that has not something of God in it. That is why it is so enormously impressive, and why we take the shoes from off our feet before it.—Wedderspoon.



# THE PULPIT

## FOLLOWERS OF THE LAMB

CLARENCE E. MACARTNEY, D.D.

*Rev. 14:4: "These are they which follow the Lamb whithersoever he goeth."*

**T**HAT is the believer's chief business in this life, and it will be his occupation, his joy and his exceeding great reward in the life to come, to follow the Lamb of God whithersoever he goeth.

In the great pictures of the Lamb of God in the Apocalypse we behold him as the One who opens the Seven Sealed Book of human history and destiny; the One through whom his followers overcome the powers of darkness; the conquering Lamb who gets the victory over the Dragon and the Beast; the One through whose Precious Blood the robes of the Saints have been washed and made white; the One whose song is the music of heaven, and whose love is the Light of Heaven. But here we have something different. Here we have the relationship of his believers to him. They are spoken of as those who "follow the Lamb of God whithersoever he goeth."

Sometimes we wonder, and rightly so, about heaven, what it will be like, and what its occupations. Here in this description of those who follow the Lamb of God we have the highest and final description of heaven. Not its streets of gold, its gates of pearl, its sweetly flowing River of Life, its mighty walls garnished with all precious stones, its great White Throne girt about with a rainbow; not these give us the final description of the heavenly life, but what is said here about the triumphant believers following the Lamb of God whithersoever He goeth.

On a Communion Sabbath the thought of that relationship will be helpful to us. Personal relationships, although when they are wrong and perverted and poisoned, bring life's acutest misery and suffering, are yet the source and fountain of life's highest joy. They

make life tolerable. So the highest thought of our relationship to Christ is not that of devotion to an institution, the Church, sacred and beautiful though it is, or to a set of doctrines, sublime and true though these doctrines are, but the Person of Christ. To follow Him is our duty and our work here and our destiny hereafter.

To follow Christ as the Lamb of God is our high responsibility. As members of the Church of Christ we are the professed followers of Christ and so represent Him to the world. In that respect, in our lives we are "either a Bible or a libel." We cannot evade this responsibility. You remember how in the Garden of Gethsemane Peter drew his sword and cut off the ear of Malchus, the servant of the High Priest, and how at once Jesus rebuked Peter and putting forth His hand healed the wound that Peter had inflicted. Alas, how many misrepresentations of the Saviour by His professed followers must Jesus mend and heal!

A follower of the Lamb of God must relate his life to the customs and habits of the world. There are places where Christ certainly would not go, letters which He certainly would not write, books which He certainly would not read. What about this? When you go there, when you do these things, can you truly say you are following Him? And then there are the things of the spirit. In certain words, in thoughts, in attitudes of life, can you say that you are following Christ? The things of the spirit are deeper than the things of the outside, external life. John and James were in many respects loyal and faithful followers of Christ, and devoted to His cause; but when they wanted to call down fire upon a Samaritan village because it had refused hospitality to Jesus, He rebuked them, and told them they knew not what spirit they were of, and said the Son of Man had come not to destroy life, but to save it. Our goal

before, is to bring everything, even every-  
thing, into captivity to Christ.

This task of following the Lamb of God  
is never easy. It is not easy today. It was  
ever popular. It is not popular today. Still  
we must say to His followers, "Narrow is the  
gate and strait is the gate that leadeth unto  
life, and few there be that find it." This  
world was never a friend to grace. In certain  
aspects it is more pagan, more alienated from  
God, than the world in which those first  
apostles had to walk. That is the real test of  
the Christian life, following the Lamb of God  
whithersoever He goeth. Sometimes He  
leads us into hard and difficult places,  
and we have to make the decision whether  
to follow Him or not to follow Him. Sometimes it is  
here "Eden's bowers bloom"; but some-  
times it will be "mid scenes of deepest gloom."  
Sometimes it will be by "waters of calm," but  
sometimes "O'er troubled seas." That will be  
the test. Can we follow Him there? In a Penn-  
sylvania churchyard I read sometime ago the  
epitaph of a godly minister, written by himself:

"I have been eighty years  
In the service of Christ.  
60 as a minister.  
With him in evil report  
And in good report,  
In sorrow and in joy.  
I leave my dying testimony—  
He was a Good Master!"

Here is one who followed the Lamb of God  
through good report and ill, in sunny days  
and in dark, through sorrow and through  
joy.

There is no joy, no reward comparable to  
that of following the Lamb of God. That ap-  
plies first of all to following Him in this  
life. To do so is to know the incomparable  
reward of conscience, whose "well done" is  
the highest decoration we can receive. To  
follow Him is to know the joy of showing  
sympathy and compassion to mankind. To follow  
Him is to know the joy of giving, and to learn  
how much more blessed it is to give than to  
receive. To follow Him is to have the joy  
of fighting for the only cause which will  
endure and conquer. To follow Him is to  
know the joy of Christian love and forgiveness,  
of ridding the heart of all sentiments  
of envy and hatred and anger and revenge.  
That is what Jesus meant when He said,  
"Whoso followeth Me shall not walk in  
darkness."

Look for a moment at the traits and char-  
acteristics of this company who stood with the  
triumphant Lamb of God upon Mt. Sion. In  
the first place they had their Father's name

written in their foreheads. Those who fol-  
lowed the world are spoken of as having the  
mark of the Beast upon them, but the fol-  
lowers of Christ have His mark upon them.  
They are the open and public and confessed  
followers of Christ. No one can be a true  
follower of Christ and not come out and  
publicly confess it. Again, they are pure in  
their life, undefiled by the world. Jesus said,  
"Blessed are the pure in heart for they shall  
see God." But how shall any man's heart be  
pure unless it be cleansed by the Lamb of  
God, Himself? Again, they are separated from  
the world, for they have been "redeemed from  
among men," brought out of the captivity of  
this world. Again they are loyal to Jesus in  
that they follow Him whithersoever they go.  
Again, "in their mouth was found no guile."  
They are without deceit or dishonesty, but  
clothed in the garments of integrity. And  
finally, the triumphant song which they sing  
"the new song," is a song which no others  
could sing, for no man could learn that song.  
The song of Christian hope and faith and  
triumph can be sung only by those who know  
the Lord and love Him.

If to follow Christ is our joy and reward  
here, it certainly will be hereafter. This is  
the highest part of the joys and satisfactions  
of the life to come. When we think of our  
friends who are now within the veil, what  
more comforting thought could there be than  
to think of them as following now the Lamb  
of God? "God shall wipe away all tears from  
their eyes and the Lamb which is in the midst  
of the Throne shall feed them and lead them  
unto fountains of living waters." Then we  
shall understand to the full what the 23rd  
Psalm means, "The Lord is my Shepherd, I  
shall not want."

To you who are members of the Church,  
who have set your name down, who are on  
record as a follower of the Lamb, may God  
give His grace so that you shall be able ever  
to choose Him before self and before this  
world. And to any one here today who does  
not bear the mark of Christ upon his brow,  
may God by His Holy Spirit bring you into  
the fellowship of those who follow the Lamb  
of God whithersoever He goeth. After all,  
who else is worthy of being followed? To  
whom in the straits of life can you go, but  
unto Him?

In his Life of the celebrated English  
preacher, Arthur Penhyrn Stanley, the noted  
Dean of Westminster Abbey, Prothero, relates  
the following incident:

A gentleman travelling in a third class com-  
partment from Norwich to Liverpool fell into

conversation with two soldiers from Chester. When he told them that he too was from a cathedral city, the city of Norwich, their faces lighted up as they exclaimed, "Why that is where Dean Stanley lived!" When he asked them what they knew about Dean Stanley, one of them answered: "I and my companion here have cause to bless the Lord that we ever saw Dean Stanley."

He then told how when on leave at London they had spent the day sightseeing, and came in the late afternoon to Westminster Abbey, just as the doors were being locked. They turned away with disappointed looks and words which were overheard by a gentleman who told them that if it was impossible for them to come the next day, he would show them the Abbey himself. He got the keys from the beadle and took them through the venerable fane, pointing out the things of greatest interest. As they stood by the monument to one of Britain's great soldiers, he said to the two men, "You wear the uniform of Her Majesty, and I dare say would like to do some heroic deeds worthy of a monument like this?"

The two soldiers both answered that they would. Then, laying a hand on each of them, their guide said: "My friends, you may both have a more enduring monument than this, for this will moulder into dust and be forgotten; but you, if your names are written in the Lamb's Book of Life, will abide forever."

As they were leaving the Abbey, their guide told them that he himself was the Dean of the Abbey. The soldiers did not understand then what he meant when he told them that if their names were written in the Lamb's Book of Life they would abide forever; but in the course of time they did come to know what it meant; and could now say to the man in the railroad compartment with whom they had been talking; "We trust that our names are written in the Book of Life, and trust in some way, in God's own time, we may meet Dean Stanley in heaven."

All other attainments and achievements will finally fade and wither and crumble into dust; but if your name is written in the Lamb's Book of Life, you will abide forever, and forever you will join the company of His Redeemed who follow the Lamb of God whithersoever He goeth.



## IS ANYBODY THERE!

ORVA LEE ICE

"Is anybody there?" said the traveller,  
Knocking on the moonlit door;  
And his horse in the silence champed the  
grasses  
Of the forest's ferny floor;  
And a bird flew up out of the turret  
Above the traveller's head;  
And he smote upon the door again a  
second time;  
"Is anybody there?" he said.  
But no one descended to the traveller;  
No head from the leaf-fringed sill  
Leaned over and looked into his gray eyes,  
Where he stood perplexed and still."

**T**HIS poem by Walter de la Mare, gives expression to the prime question of the ages; the quest of man for God; the search for meaning to man's being and existence; the deep yearning to gain a satisfactory answer to the question, "Why is man?" Man hammers on the silent door of time like a traveller in the night crying out, "Is anybody there?"

Is the house empty? Is man an orphan? Is man without a father? To this constant call

of man is there nobody to lean over "the leaf-fringed sill" of time and answer his cry?

This is not an impudent question. It is not carping doubt; not a sin of irreverence. There is no condemnation in it. It is a cry—a sob out of the troubled heart of man; honest doubt. And, as the poet said, "There lives more faith in honest doubt, believe me, than in half the creeds." I say it is not displeasing to God, this cry, this search for an answer, this deep hope that the door may be opened, that someone is home and there is a glad welcome to the sons of men.

Worthy men, of significant spiritual insight, have knocked upon this door. "O thou Eternal, how long shall I cry and thou wilt never hear?" cries Habakkuk. "I cry by day, but thou wilt not reply, and no relief comes to me in the night," complains the Psalmist. Laments the writer of Lamentations, "Thou hast covered thyself with a cloud no prayer can pierce." And patient Job becomes impatient, "Thou wilt not answer when I cry, thou hast ceased to care for me," he charges.

These men of high regard have rapped upon the door of eternity and called out, "Is anybody there?" These are not evil men and no condemnation is forthcoming upon them.

Indeed, if I may run before myself, it is God in man searching for the eternal, searching for Himself.

"I sought the Lord, and afterward I knew He moved my soul to seek Him, seeking me; It was not I that found, O Savior true, No, I was found of Thee."

Is it not true, we should not seek the Lord at all, had we not already been found of Him?

I am a man of little faith, and it takes more of faith than I possess to believe that all that came from nothing; that back of this mind of mine, small as it is, there is no mind; that back of these eyes that see, there is nothing but blind chance; that back of this heart that loves and knows love, there is no one there who cares. May faith is too small for that. I must believe that there is Somebody there, because the alternative to that is too much to believe. I should have to believe that Browning's poetry, Millet's "Angelus", the twenty-third Psalm, the majesty of the stars, the glory of the sunset, the love of my devoted wife and children, Christ on the cross mean nothing. It would make for me a madhouse of the world.

If I were to take the blocks with which my children play and toss them in the air, I know they would tumble down and spell nothing; but if I did this and every time they fell into order spelling out, "This is my Father's world", I should be compelled to believe that there was a plan behind it all. Such is happening all around us every day.

"This is my Father's world;  
He shines in all that's fair.  
In the rustling grass,  
I hear Him pass.  
He speaks to me everywhere."

Truths fit together. Here is a tiny brown thing—what is it? Maybe it is a grain of sand; maybe a crumb of clay, a vagabond thing of chance. But it isn't. I cover this tiny thing up with the good brown earth and it fits. It fits with the sun, with the rain, with the soil. Then something happens. Up it comes, up into life. On it goes to fruition. I partake of its fruits and it fits with me, giving me life, health and strength. Whence comes this life? Here are the letters fitting together and spelling out God.

Things fit together like syllables spelling out the name of the Eternal. Try to explain a bee. Try to explain a flower. Alone, they

would not be; the flower would not be without the bee, nor the bee without the flower. Man fits into his world; it is his element. He cannot live out of it any more than a fish can live out of water. These things in the world have been planned for each other. They are syllables writing out the name of God.

But, you say, this birds and bees and babbling brooks talk is nonsense, maudlin sentiment. Get down to realities. Take this cripple here painfully hobbling through the world; this blind man groping in the darkness; this deaf one finding his way in the vacuum of silence. Such things spell confusion.

Let us take this challenge. It can be observed in Helen Keller. When less than two years of age, she had an illness that left her blind and deaf and returned her to the unconscious state of a newly born baby. Now she is imprisoned in the dungeon of darkness and in the tomb of silence. Should she not contradict all this, curse God and die? Out of that depth came up a growth of glory. She graduated from college with honors and made a career of blessing for herself and her world. In "The Story of My Life", Helen Keller has written: "Once I knew the depth where no hope was, and darkness lay on the face of all things. Then love came and set my soul free. Once I knew only darkness and stillness. Now I know hope and joy. Once I fretted and beat myself against the wall that shut me in. Now I rejoice in the consciousness that I can think, act and attain heaven. My life was without past or future; death was a consummation devoutly to be wished. But a little word from the fingers of another fell into my hand that clutched at emptiness, and my heart leaped to the rapture of living. Night fled before the day of thought, and love and joy and hope came up in a passage of obedience to knowledge."

And when the minister came and told her about God, with an insight greater than light, and more eloquent than sound, she told him that he did not need to tell her there was a God. She had known it all the time and that He was a God of love.

There was the spirit of Helen Keller—a little, brown, neglected seed that grew up into God. Whence comes such a spirit? From nothing? No! these things fit together like golden letters, spelling out the name of the Eternal.

Take the hard experience of poverty and unemployment. Here is a preacher in a London park, urging upon his hearers that Christ is the answer to all our problems. A heckler accosts him: "Shut up that driveling foolish-

ness. What do you mean by talking such nonsense? You know that economic laws govern the world and that Christ has nothing to do with it. That is just the way you people talk. It's all bluff. Go talk to the unemployed like that and see what they'd say." There was an awkrd silence and then a poorly-dressed man stood forth and began to speak: "I am not used to speaking, but I can answer that. I am unemployed and very poor. I have a wife and three hungry children. But if you take Jesus Christ out of my life, I have nothng left. He is greater than my poverty and I love Him."

Whence comes such a spirit as that? Such a testimony spells out something. He had asked and it was given unto him; he had sought and found; knocked and it had been opened unto him. Somebody was there!

Take the journey through the valley of the shadow. A young missionary and his wife had been sent into the deep recesses of India. They felt alone in that darkness, away from comforts, from home and loved ones. Then one day the lovely wife fell ill. They were more than two hundred miles from any medical help. The boat was gotten ready with natives to do the rowing, and they started with all speed down the river. Still more than a hundred miles from any aid she became so ill

they came ashore and he carried in his arms the one he loved. There under the shade of a tree she died. The natives fled, fearing the evil spirit of death; and the young husband was left alone. He dug the grave with bare hands, knelt in tearful prayer and tenderly laid her body in the shallow grave under a lonely Indian tree. He came back to the boat and stepped in. "Turn up the river," he commanded, "I must carry on my work for God."

Whence comes such a spirit? Is it not from God? Indeed, and Somebody is there.

The answer is faith. We may not know the plan, but we believe there is a plan. We may not know the reason for the many ills we have to bear, but we believe there is a reason; believing where we cannot prove. And, "This is the victory that overcometh the world, even our faith."

"Is there anyone can help us? One who  
understands our hearts,  
When the thorns of life have pierced  
them till they bleed;  
One who sympathizes with us, who in  
wondrous love imparts  
Just the very, very blessing that we need?"

Is anybody there? What does the Christian say to this? "Yes, there's One; the Blessed Jesus. He's the One."



## HIS MOTHER AND MINE

EDWIN WYLE

*TEXT:—"Salute Rufus, chosen in the Lord, and his mother, who has been a mother to me."—Romans 16:13.*

I WISH I might have the whole hour to talk of what is in my heart for this Mother's Day. I want to do what Paul did as he pictured to himself the many people to whom his words would come. "Remember me to Rufus, that eminent Christian, and to his mother, who has been a mother to me."

Tradition tells us that this Rufus who gets special mention was the son of Simon the Cyrenean, who carried the cross of Jesus, and this "mother" was the wife of Simon, and mother of the two boys mentioned in Mark 15:21—"They compel one, Simon a Cyrenian, the father of Alexander and Rufus, to bear the Cross." Paul knew Rufus' mother

as one who had shed her motherly love and influence over him, and he had given to this unnamed woman the affection of a son.

Our Mother's Day, with its love and remembrance is a modern thing and goes back only about three decades to the happy inspiration of a Pennsylvania teacher, and it lives and grows because it gives expression to one of the universal experiences of life and men.

With pain and travail, and at awful cost, I have this gift of life. My mother went down into the valley of the shadow that I might live; with maternal care and patience she taught me in the formative years what love is, and now in Him, I ask, What manner of man should I be with this great gift of life and love bestowed upon me?

But when we have, in tenderness, paid our tribute, let us for the sake of all living mothers and the world, take a forward look. All

gress depends upon the force and power  
the spiritual thrust. Let the mother heart  
sense its wide kinship, and it may sup-  
port the race with a divine momentum, and  
inspire it with a divine passion. Mother's Day  
is not simply a memorial day to that which  
we have known, but a day of challenge, a  
day of dedication.

One of our really great preachers on one  
occasion, speaking of great mothers said, "God  
and a mother can make and glorify a home,"  
and then he gave a little parable as follows:  
I picked up an acorn from beneath the oak,  
and held it to my ear, and this is what it said  
to me: Some day the birds will come and  
rest in me; some day I shall furnish rest  
and shade for earth's weary travellers; some  
day I shall provide warmth for a happy fam-  
ily in some home, as they sit by a pleasant fire;  
some day I shall shelter from the storm those  
who have come under my roof; some day I  
shall plow the waves across the Atlantic, and  
carry within me hundreds of precious souls,  
'A foolish little acorn, you cannot do all  
this.' And the little acorn answers, 'God  
and I can.' 'God and an acorn could make  
an oak. God and a virgin could make a Christ.  
God and a mother can make a man'."

Then, on this day, I hark back to the per-  
sonal element in Mother's religion. I think  
I have experienced this with the mother of  
Rufus. He seems to say "I shared in all that  
came to Rufus." Our mother used to attend  
church, she would sit in the family pew keep-  
ing an eye on us, and listening to a discourse  
on what happened to the Jebusites or some  
such abstract subject, but now I rather suspect  
that her mind may have been occupied with  
the cares of her own temple—the home—  
and the congregation of children God had  
given to her. She taught us to reverence things,  
but her religion was not a system of ideas,  
or a practice of traditional acts of worship.  
She was religion, a living, loving expression  
of it in acts of healing, and mending, and  
forgiveness, and pity, and practical helpful-  
ness. And this is the best kind of religion I  
know. Religion must become clothed in flesh  
and blood and then the gates of hell will not  
prevail against it. Religion must be something  
which will work, and work for His living,  
in this practical world. One of our generals  
recently said: "What the world needs in its  
present distress is some of the religion our  
mothers used to deal out. It wasn't of the  
fervent kind, but it worked, it built bodies  
and souls." Today we are told that the world  
must have a basis of re-construction. That was  
the very thing our mothers gave us. She lived

her religion, and how constructive it was.  
That kind of religion would be worth trying  
on a national and international basis. There  
are, thank God, still many mothers in this  
land, who in five minutes could do more at  
our round and square tables than all the  
statesmen of the world have done in the last  
fifty years. Christian mothers could settle  
most of our troubles, and until we try moth-  
er's God-given remedies, and our mother's  
God, we shall continue to be in trouble. God  
bless and keep our mothers.

A glorious estimate of motherhood has been  
given by Thomas W. Fessenden in lines of  
attractiveness; mother for him was God's  
crowning gift.

You painted no Madonnas  
On chapel walls in Rome,  
But with a touch diviner  
    You lived one in your home.

You wrote no lofty poems  
That critics counted art,  
But with a nobler vision  
    You lived them in your heart.

You carved no shapeless marble  
To some high soul design,  
But with a finer sculpture  
    You shaped this soul of  
mine.

## God With Us

In all our dreams of peace one figure walks.  
He stands among the delegates of nations,  
Listening, watching, as each speaker talks;  
He bows his head—a man of prayer and  
patience.

For he has seen our battlefields and known  
The massacre—has heard our mothers crying,  
Our sisters, wives, and sweethearts: he alone  
Knows all the agony of all the dying.  
O men of many nations, when you plan  
A peace that shall endure throughout the ages,  
Be still, and listen to this patient man—  
The strongest, keenest, wisest of the sages,  
Who knows the way of peace—oh way  
unpriced!—

Who loves you to the end—your Lord, the  
Christ.  
—Donald Wing Hathaway, in *The Churchman*.

## Go Ye!

There is a seed time for the Gospel message;  
there will be a harvest in God's vineyard in due  
time.

# WHAT MEANETH THIS?

W. R. SIEGART

*What meaneth this?—Acts 2:12.*

**A**S CONCERNs the manifestation of the Spirit of God this question originally came from those who were not followers of Jesus. When the Spirit of the Lord is really manifest that question is often heard from the same sort of people. So great and profound is the true manifestation of the Spirit of God that it always evokes wonder on the part of those not within the fold.

Today we speak concerning Pentecost, a day too important to pass by. We Christians should make as much of Ascension Day and Pentecost as we do Christmas and Easter, for Ascension Day marks the end of Jesus' earthly ministry and His return to the glory that was His from the foundation of the world. Pentecost marks the beginning of the true reign of the Spirit, and also the actual birthday of the Christian Church. Thus both are very important in Christian revelation and should receive due emphasis in the services of worship.

After the Holy Spirit came upon those disciples assembled in the upper room, as tongues of fire, they indeed became changed men, as all men are changed when the Spirit enters into them. Those without the fold, upon whom the Spirit came not, could not understand the meaning of all this. Only those who are filled with the Spirit can truly understand the great change that takes place in lives which are yielded to God.

We hear the same question today, "What meaneth this?" While we more or less know what Christmas and Easter are, and while we seem to understand what Ascension Day is, we are somewhat at sea regarding Pentecost.

Pentecost means the real beginning of the Holy Spirit's reign upon earth. The Spirit was manifest before this but God purposed to reveal Himself in the flesh, and He did it in Jesus, our Savior. But God is a Spirit, and they who worship Him must worship Him in Spirit and in Truth. Physical form and presence could not remain with man; complete manifestation of God must be spiritual. So Jesus repeatedly promised the disciples another Comforter, even the Spirit of Truth who would lead men into all truth. That promise was fulfilled on Pentecost.

*Reading, Pennsylvania*

It brings a clearer vision and insight into all the real values of life and living. Here is the solution of the world's ills and the way to peace of soul, in the individual and permanent peace among men upon earth. Life, power, happiness, joy, peace—all the good and true and noble things of life—are spiritual and come from God.

Pentecost is the birthday of the Christian Church. Up to this time the apostolic band and the disciples of our Lord were a loosely knit band. They needed a unifying force and a purpose in life which would impel them to accomplish that which Jesus desired. It has always been true that a loosely knit group accomplishes little in the world; there must be organization and there must be spirit-filled leadership; followers also must be spirit-filled and eager to take up the Cross of Christ.

From this time forth the Christian group are no longer content to meet and worship and to await the second coming of Christ. They go forth to teach, to preach, to baptize and to make disciples, they suffer persecution, imprisonment, and even death, to bring the good news of Jesus to sinful men everywhere. Is it any wonder that people began to ask one of another, "What meaneth this?"

Thus the Church came into being with a baptism of the Spirit of God. And that is what the followers of Jesus always need, a true baptism of the Spirit. Then the purposes of our Lord are carried out, and the followers of Christ bring light and life and love to all the children of God throughout the world.

Pentecost also means illumination. Those who have been in a dark cavern seeking a way out, when suddenly a streak of light indicated daylight ahead, know how glorious light can be. Or those who have tried to make headway in inky blackness or through thick fog when suddenly light appeared or the fog lifted, know how welcome light can be. All of us have come to realize how valuable light is in our every day living.

Now on Pentecost came true spiritual illumination. Here was real light for the heart and the soul. In the midst of moral and spiritual darkness, light divine came to earth. Here was "that light which lighteth the soul of every man coming into the world."

There are times in the lives of each one of us when we are not able, by reason of human frailties or otherwise, to grasp truth which

od seeks to reveal to us. There are times when we must retrace our steps a bit and over again the pathway we have trod. At one time Jesus told His apostolic band, "There are many things I might reveal unto you, but you are not able to contain them now." Jesus realized that not all truth could be grasped or understood by men at the same time. His kingdom is a spiritual kingdom, but in the midst of life, as we know it, we still find it very difficult to realize and to put into effect. Even on the day of His ascension, Jesus was asked if He would not then restore the physical kingdom to Israel. Pentecost had come with its spiritual illumination before even the disciples would fully grasp what Jesus meant and be able to carry out the evangelization of the world which He had entrusted to them.

They were in the upper room, their accustomed place of worship, on the first day of the week, a Sunday, ten days after the Ascension. They sought communion with their risen and ascended Lord. By prayer and meditation they tried properly to prepare themselves. Suddenly there was a sound as of a mighty rushing wind, and on each head rested something akin to a tongue of fire. The Spirit had entered into them, and henceforth, as Spirit-filled men, they were to go forth and spread the Gospel of the Son of God. Here was spiritual illumination of the highest type, direct from God Himself.

Pentecost occupies its own place in the scheme of holy days, and nothing else can ever replace it. The Church, which is the people of God, needs constant spiritual renewal and rebaptism by the Holy Spirit; the followers of Jesus need to worship the Father in Spirit and in Truth.

Being human, and subject to human frailties and sins, we are prone to judge too much by statistics. Our thoughts and actions often become separated from those of our Master and His true spiritual purposes. Christianity is not to be in the world, in the generally accepted meaning of the term, but it is to be to the world a beacon light, always shining, and always guiding men to the Christ.

Pentecost teaches us how impotent the disciples were in their desire for material things and a material kingdom, but how powerful they became when they had received the spiritual illumination and power which Pentecost gives.

Pentecost also means complete surrender. We have learned, perhaps to our sorrow, that the getting of knowledge is not enough to save our souls. We need knowledge, under-

standing and a disciplined intellect; but we need over all this, wisdom and moral and spiritual control.

It may be put like this: Pentecost means complete control of the will by Jesus; it means surrender to the Lord of life and glory; it means that from the depths of humility we rise to greatness of true spiritual power.

We need a heart filled with sympathetic feeling. We need emotions controlled by true love from God. We need mind, intellect and reason illumined by the Spirit. We need a will surrendered in doing that which is pleasing to God.

When our hearts, emotions, minds and wills are all filled with the Holy Spirit we become true disciples of our Lord whose sacrifice was made to save all men.

Pentecost brings us complete surrender to Jesus; it brings us proper control and discipline of our lives by the Holy Spirit of God.



## JUNIOR PULPIT

### When One Can See

Every so often, we read little accounts in the newspapers, that show us what a wonderful world we live in, and what marvelous things men can do to make life a richer and fuller and lovelier thing for all of us.

But I don't think I have read anything that was finer than the story of a girl about the age of some of you little folks. She had been born blind. She never saw the beauty of a sunset. She never saw a rose. She never saw the smile on the face of a tiny baby. In fact she didn't even know what her father or her mother looked like.

One day her parents got into a big passenger plane in the west which flew clear to Boston. It stopped for a few minutes in Chicago, but was soon on its way east again, headed for Boston, for the little girl's father had had some letters from a doctor in Boston, who said that by a very delicate operation on her eyes, her sight might be given her. So her parents were on their way to see and talk with that doctor, in the hope that he could give their little girl the sight she had never had and permit her to see for the first time in her life.

And so one day, the doctor operated on her eyes, and for many days she lay in a spotlessly white bed in a hospital, with her eyes covered with bandages, patiently waiting for the day to come when the doctor and

the nurse would remove the bandages and she would know whether she would be able to see or not.

That great day came at last. Standing at the side of the bed when the bandages were removed, her father looked on in silence, hoping and praying that his little girl would be able to see.

Slowly the doctor and the nurse worked and finally the little cotton pads over each eye, that were under the bandages, came off, and the little girl smiled as she looked up into the face of her father, and saw it just as it was, for the first time.

Later, when they were flying back west, and she had been looking from the window in the plane, at the beautiful earth far below her, and marvelling at its beauty, she finally reached over and took her father's hand in her own, then looking at his face, she smiled and said, "It's too wonderful! Just think, I have had this same father for almost ten years, and I never really knew him before."

Many people are just like that little girl before she could see. All their lives they have had a heavenly Father, and yet, until their eyes have been opened, they have never quite known how great, how loving, and how anxious to bless their lives, He has been all the time.

## Monkey Business

Little folks and often big folks sometimes get into difficulty by taking things that don't belong to them. Doing that is called by a number of names, none of which is very pretty, for they all mean the same thing.

Monkeys do that too, but that is not so bad, for monkeys are only wild animals, and they of course don't know better. Do you know how many of the monkeys you see in the zoo are caught? I'll tell you.

Monkeys like to chew on kernels of corn, and so the men who capture monkeys take advantage of that fact. First they take a coconut and cut a little hole in one end of the shell, just big enough for a monkey to get its hand into it. Then they remove the white coconut meat from the shell and that just leaves the empty shell with the little opening in one end.

After putting some kernels of corn in the shells, the men place them under trees, in which the monkeys are found, and then go away and hide in the bushes where they can keep their eyes on those shells.

Soon the monkeys come down out of the trees and when they see there is corn in the shells, they push their open hands through the small holes, take a big handful of corn, and when they try to get their hands out they find that they won't come out. Of course if they could open their hands and drop the corn, they would come out, but the monkeys want the corn so much that they just won't open their hands, and so the coconut shell won't come off. Foolish, isn't it?

Then the men come out and the monkeys can't run or climb with those coconut shells on their hands, and so they are easy to capture.

Just so it is with us, whether we are little folks or big folks. When we see something we want, whether it is good for us to have or not, we close our hands on it and hold on so tightly that we too are caught just like the monkeys.

The only safe way to go through life without getting caught that way, is never to want anything so badly that we just won't let go of it, even if it does mean we will suffer as long as we hold on to it.

## The Colored Picture of Life

Every once in a while you see some of these modern photographs which are in their natural colors. Sometimes you see them beautifully produced on magazine pages, and they are so wonderfully pretty that you just have to stop and look at them. And you call for your father or your mother to see the gorgeous picture, too, and you all exclaim at the exquisite beauty of the pictures, which might be a snow capped mountain with green pine-trees growing lower down, and a lovely mountain's stream babbling along over the rocks and reflecting the blue from the sky overhead. It just doesn't seem possible that there can be such pretty colors, of what seem like countless hues.

But did you ever stop to think, that every colored picture you see is made up of only seven different colors? It's true! There are only seven true colors and you can't find more than seven in any color photograph or in any painting. Can you name those colors? They are red, orange, yellow, green, blue, indigo and violet. Oh, yes, they all have different shades, but still there are only those seven. And it is pretty marvelous that all colored pictures are made up from the use of just seven colors.

How can that be? I'll tell you, and this is what I want you all to remember. The beauty

If any colored picture depends, not only on only seven colors, but more especially upon their relation to each other. If they are not used properly or put together right, they can't make a very pretty picture.

And it is just that way with people. It is our relation to and with others which tells whether the picture we are painting will be pretty or not.

I believe God wants to use you, like the artists use color, so that everything on earth will be just as beautiful as He wants it to be. So it is pretty much up to us, each one of us, whether the picture of our life is to be beautiful or not. Only as we are the exact color He meant us to be, and only as we are where He wants us to be, can we add beauty to the picture of life.

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## Good Business

(From page 169)

music, because he has a good musical mind and ear, and because even a third-rate musician, if he is determined and not too particular, can almost always find a job somewhere.

And Ralph? Ralph thinks of entering the ministry. In his teens, he can hear an insistent whisper, urging him to carry the message within his Bible, to as many men as he can reach. Yet he is at an impressionable age. He sees and hears on every side the struggles and demands for money. He knows that few persons in his congregation dress as plainly as does the Rev. Mr. Jones. He knows the Rev. Mr. Smith works hard and long, not only among his own Church people, but among the needy of the entire county; yet Mr. Smith is obliged to ask a member of his congregation to drive him on calls beyond the bus line, because Mr. Smith cannot afford an automobile. He sees that the faces of the Rev. Mr. Brown's children, though happy and shining, are small and rather pinched, and he sees their shoes need mending.

So Ralph, without talking the matter over with older and wiser persons, quietly puts the thought of the ministry to one side. He will content himself with merely schooling himself over and over in the tenets of Christianity, while he prepares himself for a career in accounting—a vocation that yields a fair return in the dollars and cents that he will need for his family to be.

Is Ralph to be condemned? Certainly not. Perhaps in later years he will blame himself for turning from that importunate whisper, but we here and now cannot blame him for

his anxiety over his future security and material welfare, when the vast majority of Ralph's fellowmen, including his parents and the staunchest lay-members of his Church, have—outwardly, at least—made such anxiety paramount in their own lives.

The Church needs youth, needs it as desperately as any business needs young, aspiring personnel. The Church needs young men like Ralph, who might permit themselves to be dissuaded from entering the ministry even before they give the matter full and fair thought, just as urgently as it needs the sure, inspired young men and women who are determined to enter the service of Christ no matter how meager the material returns. For the sake of its future and the future of our nation and the world at large, the Church needs all the sincere, competent leaders it can attract.

For the sake of the church, then, let the salaries and emoluments of the ministry be increased—not in a few isolated cases, but without exception. Put the minister in a 15-room house, with butlers, valets, and maid-servants in attendance? Indeed no. But put him on an economic level in keeping with the dignity of his position in the community, and commensurate with the importance of his calling and the time and effort it entails.

This, it should be repeated, is not a plea so to commercialize the ministry that it becomes a ripe plum to be plucked by any person, regardless of character, training, and sincerity. It is a layman's suggestion to make the ministry as attractive as possible in every respect, to our youth who have become increasingly money-conscious by the demands of the frantic era into which we have plunged them. Such an honest, straight-forward program will be added assurance of drawing to the ministry clear-thinking, courageous, spirited young men and women equal in ability and determination to those who are swarming into the legal and medical professions, the plumbing and machining crafts—worthy callings, of course, but not so important as administering to the spiritual needs of man.

Luke tells us the "labourer is worthy of his hire." We must prove it to our youth in whose hands the future of our faith rests. We must prove that the labourer of the Lord is the worthiest of all, and we must make his hire a substantially material proof in support.

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"Every man must make up his mind to two things; first, that he can do but little; and second, to do it." —Trumbull.

# ILLUSTRATIONS

## Tainted Money

*Matt. 4:8-10. "All these things will I give thee."*

None of our 21 newspapers, nor any of the radio stations which I control, accepts a line of liquor advertising; and so long as I have anything to say about it, none ever will. It is difficult to estimate accurately how much our advertising revenue could be increased if we should decide to accept liquor advertising, but it probably would be around a million dollars a year.

No matter how large the sum might be, our policy would not be changed. I understand that the liquor interests are spending \$100,000,000 a year in newspaper advertising. If all of that money were offered to our newspapers, it would not alter our position or change our policy.—*F. E. Gannett, Christian Advocate.*

## Dismissed for Profanity

*Ex. 20:7. "Thou shalt not take the name of the Lord in vain."*

Sir Christopher Wren, the great architect of St. Paul's Cathedral, would tolerate no swearing. When the great edifice was in course of construction, Wren had copies of the following notice fixed up: "Whereas, among laborers and others, that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of His authority; and to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honor of religion—it is ordered that profane swearing shall be a sufficient crime to dismiss any laborer . . ."—*The Christian Herald, London.*

## That's What We Need, Andrei

*I Cor. 3:11-20.  
Des Moines Register:*

In a United Nations commission meeting the other day, Andrei Gromyko called for a "general regulation and reduction of armaments."

Slipping on one word, a young translator quoted the Russian diplomat as demanding "general regulation and reduction of ARGUMENTS."

Those present, who were struggling with the problem of finding some common ap-

proach toward reduction of arms, interrupted with lusty applause.

Perhaps they realized that while the translator may have erred in fact, he certainly had stumbled upon the truth!—*The Watertown Times, N. Y.*

## Took It to the Lord in Prayer

*Jer. 29:12. "Pray unto me, I will harken."*

*Matt. 26:41. "Watch and pray, that ye enter not into temptation."*

I well remember years ago taking a mission in a certain provincial town, and at the after-meeting the vicar whispered to me, "We have got the biggest drunkard in the parish staying to the after-meeting."

There must have been some present at that meeting who were just despairing of this poor woman; they had tried so often, and had failed. It is sometimes said that a woman addicted to drink is a hopeless case; but not with God. It was a true conversion that night. I used to visit that parish sometimes during Lent, and there in the front pew I would see that reclaimed drunkard, with such a radiant face. Someone said to her: "What do you do when the old temptation comes back again?" She said: "This is what I do. I get down on my knees, and I ask the Lord to take away the craving for drink, and I stay there until He does it."—*Rev. S. M. Warner, Christian Herald, London.*

## Unafraid

*"The light is still shining in the darkness, for the darkness has never put it out." John 1:5 (Goodspeed.) (Read Psa. 139:1-12.)*

Like most children, when I was small I was afraid of the dark. I used to go to bed with fear and trembling, dreading the moment when the light would go out. I was ashamed of my fear and tried to conceal it. But my mother, who was wiser than I knew, saw it. One evening, after she had kissed me good-night, she walked to the foot of my bed and quietly hung on the wall a picture of the Christ, so painted that the compassionate eyes of the Master were directly upon me. Then with a smile, she said:

"Now son, always remember that no matter how dark it is, Jesus is looking at you. Whenever the lights go out, all you have to

is to look in the direction of His face, then you won't be afraid."

That night I smiled into the darkness and fell easily asleep. Across the years the lights have gone out many times, but I have always remembered to look through the shadows toward the face of Him who is the author and finisher of our faith. Knowing that His eyes were upon me, I have smiled into the darkness, unafraid.—*Gordon Pratt Baker in the Upper Room.*

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## Picture Illuminated by the Risen Christ

Stating that he had not seen, but had read an old altar painted by a German artist, Dr. Lucius H. Bugbee says: "It was done in 1510 for a Church at Isenheim and I understand that it may be seen today at Colmar." He then proceeds with the following description:

"It is one of those old-fashioned altars which used to be so common in Catholic churches of medieval times, altars with doors panels on both sides of which were painted biblical scenes. When the doors were closed we saw only the picture on the outer surface. It was so arranged that by swinging open the doors specific scenes for various Christian festivals might be exhibited. The outside panels of this old altar at Colmar presents the picture of the Crucifixion, very depressing, against a dark background that strikes terror to the mind, the heavy cross lifts itself, bending under the weight of a weary, exhausted, helpless figure. The whole scene is depressing. But at the right there stands a stalwart figure with arm outstretched and confident finger pointing as though he were trying to indicate that there is something beyond and within, something more than you can see. And if, in response to the pointing finger, you open the panels, you discover scenes of light and joy and color and in the center of it all the radiant figure of the Risen Christ rising like a star and illuminating every detail of the picture."

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## Content With God's Will

Suffering much from an internal ailment, and knowing that he could not recover, the Rev. Charles C. Cook, New Jersey, wrote, six months before his death, as he had time to think about God's providential purposes: "I am trying to reach the plane of faith of the living Christian, who, when a friend expressed wonder as to what reason God could have for

allowing a child of His to suffer so, replied: 'I am as content as though I knew a hundred reasons; God's will is the sum of all reason.'"

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## Why He Ran for Office

*Psa. 146:8. "The Lord raiseth them that are bowed down."*

A lawyer who had been disbarred from the practice of law and later reinstated, had mastered his craving for drink, had come again into possession of his soul, and was well on his way back. Against the advice of one of his most intimate friends, he had announced his candidacy for office in an oncoming election. "I know what they will bring up against me," he said. "And I want to meet my past and answer it. I know I can do it. I have five honorable years to my credit. I can defy the world to examine those and find in them anything that unfits me for the confidence of the people. I do not care much whether I am elected or not. I want to face my past, have the worst things said, and be a free man again."

The spiritual value of facing the worst and defying it with a clean conscience is beyond all computation. No sinner is ever really free until he has done it.—*Roy L. Smith, The Christian Advocate.*

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## The Boy Who "Dropped Out"

*Let's Keep Him in the Church School!*

Recently, in Atlanta, Georgia, Dr. Pierce Harris, pastor of First Methodist Church, was invited to preach in a prison work camp.

The men in their prison garb were seated on the ground or standing in the shade of trees, when one of them mounted the back of a truck to introduce the preacher.

Said he, "Several years ago two boys lived in the same community in North Georgia and attended the same school, played with the same bunch of fellows, and went to the same Sunday school. One of them dropped out of Sunday school because he felt that he had outgrown it, and that it was 'sissy stuff'. The other boy kept on going because he felt that it really meant something in his life. The boy who dropped out is the one who is making this introduction today. The boy who kept on going to Sunday school is the famous preacher who will preach to us this morning."—*From a World Service Leaflet.*

## Giving (Stewardship)

*Matt. 5: 42. "Give to him that asketh thee..."*

*Luke 11:37-42. ". . . Give alms of such things as ye have."*

*Luke 6:38. "Give and it shall be given unto you."*

The Twentieth Century Fund is a foundation organized for scientific research and public education on current economic questions. Founded in 1919 by the late Edward A. Filene, Boston merchant, it has rendered a service of unusual merit and its contributions to the national welfare have been unique. Its findings are always impartial and can be accepted with confidence.

According to one of its reports just issued, families in the United States with incomes under \$500 contribute as large a proportion of their earnings to the church as those with incomes between \$5,000 and \$10,000 a year, and more than twice the proportion contributed by those with incomes over \$10,000 per year.—*Christian Advocate, Dec. 1947.*

## A Changing Diet

*I Cor. 14:8. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" "God is not the author of confusion, but of peace." (v-33.)*

A popular writer for cosmopolitan dailes on the subject of diet and health, recently headed a column. "Find Out Why you Eat Too Much; Then Change Diet." Under this seemingly simple heading, we found this—

"The underweights and the overweights alike seem to feel that if they could switch appetites with each other everything would come out neat and tidy. It's not always as simple as that.

"True, the most popular cause of overweight is overeating. . . . But in many cases there is a definite reason back of the constant craving for excess food. Grieving for a loved one; an unhappy romance, or no romance at all; or just plain boredom, any of these may be the underlying and definite cause for craving of food, and resultant overweight.

"The person who has the courage to take self in hand and say, 'Look now, overeating and getting fat is no way out of my unhappy problem,' is on the right track! Then, for the thinnie, putting on weight is by no means just the reverse of taking it off. There is no use for Thinnie to say, 'Now, see here, you must find something to grieve about; an unhappy romance, or stop romancing, or stop being bored, and I will start craving food, and thus

take on weight.' Thinnie must find out what is the basis for her or his fretting, stewing, worry, hurry, or wrong food habits.

"By changing the habits, the cure will follow. Simple, Eh! No, the trick lies in finding what created the habits, so they can be overcome.

I could not help but feel there was a sermon in this "golden" advice to those out of harmony with accepted proportions physically. the advice is equally sound for those warped one way or another spiritually. The added \$64.00 question is, "How can we recognize our spiritual faults?" so we have a starting base for analysing the habits? However, once realizing that we are less than perfect, we can start making up the list of questions, which account for our habits, such as—neglecting worship, in favor of golf; neglecting choir or visiting the sick, in favor of the cock-tail bar; neglecting stewardship responsibility, in favor of movies, clothing, cars, or gambling; neglecting our homes, in favor of stolen romance; neglecting prayer, in favor of trashy radio or reading. There is no end to the list but, let us apply the idea of the change of diet, and "Lo, we shall be on the right track spiritually, so we can mend those habits.

## 20th Century Samaritans

*Luke 10:29. "And who is my neighbor?"*

Dr. Charles T. Markert, Ridgefield, N. J., rose from his bed at home on the night of December 19, 1947, where he was convalescing from a broken leg, was pulled a mile on sled to Bogota, N. J., to deliver a baby whose mother was marooned in a stalled police car due to a severe snowstorm.

Bogota police had bundled the expectant mother, Mrs. Eleanor Mundy, into the police car to take her to a hospital, but the car refused to budge from the drift in front of the Mundy home. With the arrival of the doctor, the scene of action was transferred to the home where the wee arrival was given a chance for life, then the doctor was hauled back to his home on the sled.

## Place to Hide

*Matt. 23:23-28. "Even so ye also outwardly appear righteous unto men."*

The FBI agents arrested a Navy deserter according to Walter Winchell, found blowing plastic bubbles in a dime store window. Likewise, the pet announcer of ONE OF THE

Suppose You  
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TOP radio commentators once held a Communist card.

The places some people pick to hide! (Luke 18:11). Some still hide at the Altar, in the attitude of prayer.

### Are You Ready?

Matt. 24:44. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

The 65-year-old pastor of the First United Presbyterian Church, McKeesport, Pennsylvania, Dr. Lewis J. Davison, announced to his congregation on Sunday, December 27, 1947, that the announced topic of his sermon, "The Finality of Character," could be disregarded. Instead, he explained, the sermon would be on the topic, "Are You Ready?" He died with a heart attack before completing the sermon.

### That Which Shall Be!

Eccl. 8:6-12. "There is a time wherein one man ruleth over another to his own hurt."

Bikini Atoll, the proving ground of the power of destruction of the A-Bomb gives up one of its military secrets at the close of 1947. According to the report of A. C. Cole, Jr., University of Tennessee entomologist, "Insects on Bikini Atoll weathered the atom bomb tests without showing any new forms from the effects of radioactivity."

### Grateful to America

"I'm grateful to this city. I'm grateful to this country. I've made progress here. I've made friends. They've honored me. I love people and like their confidence. I like to believe I merit it. I try to be patient and courteous and make my clients understand things. I don't want to be the biggest-touted lawyer in town. I just want to be a good lawyer who gives sound advice. I think the greatest thing in life is good-will. The older I get the more I believe it is the salvation of the world. I've been treated well by this town and I think I have a responsibility toward its welfare. Whatever rights we have in this country are measured out to us by our ability to accept responsibilities.—Attorney D. E. Klein, aged 64, President of the Greater Buffalo Advertising Club; one of seven children of a German watchmaker.

### Installation Service

(Name of Organization.....)

When time for installation of officers has arrived, minister stands before group.

Minister: (Addresses group or organization): In the Name of the Father, Son and Holy Spirit. Amen. In the name of ..... (Church of which he is pastor), I the Pastor do now proceed to install the officers of ..... (name of organization) for the ensuing year. You have elected the following (men, women, people) to be officers of your organization. Read names of officers. Do you the members of ..... society (organization) desire that these (men, women, people) be installed as your leaders for the ensuing year? If so, please raise your right hands. (Members do so).

Minister calls President-elect to stand before him. Minister: ..... Do you accept the office of President of ..... (organization)?

Answer: I do.

Minister: Do you promise to lead and govern this society to the best of your ability and to seek the Lord's help as you do so?

Answer: I do.

Minister: I hereby declare you duly installed as President. I charge you in the Name of Christ and this church to be faithful to your trust.

Minister: (Call Vice-President-elect to stand to right of President). Minister: ..... You have been elected Vice-President of ..... Are you willing now to be installed into this office?

Answer: I am.

Minister: It will be your duty to preside over the meetings in the absence of the President and to assist him (her) in other ways. Do you accept this responsibility?

Answer: I do.

Minister: I hereby declare you installed as Vice-President.

Minister: (Calls before him the Secretary and Treasurer-elect. One stands on the left of the President, the other on the right of the Vice-Pres., so that the President remains in the center of the line until the end). Minister: ..... You have been elected Secretary of ..... Are you now willing to be installed into this office?

Answer: I am.

Minister: It is your duty to record the minutes of the meetings, keep a roll of members, to make reports, and perform such other duties as are common to the office of Secre-

ty. Do you accept the responsibility for performing these duties?

Answer: I do.

Minister: ..... You have been elected Treasurer of this organization. Are you now willing to be installed into this office?

Answer: I am.

Minister: It is your duty to keep in charge the funds of the society and to pay them out by vote of the society. Do you accept the responsibility for performing these duties?

Answer: I do.

Minister: ..... I hereby declare you installed as Secretary; ..... I hereby declare you installed as Treasurer.

Minister: (*Call all other officers to stand beside the foregoing in a straight line. The resident still stands in the center and directly in front of the minister*). Read names of all other officers. Minister: Do each of you accept the office to which you have been elected?

Group: (*each one in turn*) I do.

Minister: Is it now your desire to be installed into this office?

Group answer: It is.

Minister: Do you promise a faithful performance to the duties of your office?

(*Allow time for group answer*): I do.

Minister: In the Name of the Lord Jesus Christ and ..... Church I now declare you duly installed into your office. I congratulate each of you upon your election and installation. Go up and down line shaking hands with each. Return to place. I charge you to be faithful to your office. Quote I Tim. 2:15 to group.

Minister: (*To the Members*) Do you the members of ..... society (organization) promise obedience, co-operation, and support of these officers? If so, lift your right hands. (*Allow time for lifting of hands*). I charge you the members to be loyal and faithful to these officers and to follow them so far as you see them follow Christ.

Minister: Close with prayer. Newly installed officers are then seated. Minister goes to his seat.

—Joseph D. Ryan, Pastor, Presbyterian Church, Calumet, Michigan.

We often hear the expression, "You're a brick!" Its origin is found in the story of the visitor to Sparta who remarked, in surprise, about the absence of a wall around the city. The next day, the King of Sparta showed his visitor his army of 30,000 men, remarking, "There stands the wall of Sparta, and every one of them a brick."—Joseph F. Newton.



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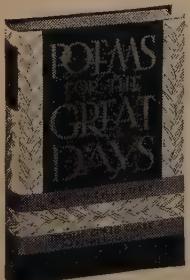
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THE DOCTRINE OF OUR REDEMPTION. By Nathaniel Micklem. Abingdon-Cokesbury. 155 pp. \$1.50.

There is renewed interest in the doctrine of the Atonement. It has been intensified, perhaps, by the war experience. In a world where there is ruin, heavy debt, hunger, distress and disillusionment, many leading thinkers are turning to spiritual truth, and especially to a re-examination of teaching concerning the Atonement.

Dr. Micklem, who since 1932 has been Principal and Professor of Dogmatic Theology at Manchester College, Oxford, examines this teaching in the Old Testament, the New Testament fulfillment, the Eastern and Western Fathers, the Reformers and adds an epilogue.

His special contribution to modern consideration of teaching about the atonement is a clear presentation of what the Eastern Fathers taught. The western Church has long neglected the works of these Eastern Fathers. In large measure they taught that our redemption ought to be considered in terms of the victory of Christ. This redemption must be appropriated in the Church, the Christian fellowship, as Ferré would express it, by faith and sacraments.

He gives considerable space to Augustine, and rightly so, for from Augustine's teaching came basic theology of both Lutheran and Reformed groups.

His conclusions may be stated in his own words: "In the first place, if we believe that we are redeemed by Christ, we must realize that we have only begun to enter into the understanding and experience of that redemption which even in this world is available to those who love God with all their heart and mind and soul and strength. In the second place, it will, I hope, have become plain that no single human theory is adequate to explain or even reveal the wonder of God's grace to us in our Lord Jesus Christ." "The grace of God is too large for our finite minds. We can but dimly apprehend one aspect of it at a time, but to Father, Son and Holy Ghost, one God, blessed forever, we give thanks, and forever shall give thanks, for our redemption."

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THE WITNESS OF THE PROPHETS. By Gordon Pratt Baker. Abingdon-Cokesbury Press. 213 pp. \$2.25.

A revival of interest is evident in the message of the Old Testament prophets, judging from the increasing number of books appearing on the press. This volume tackles the problem in a manner different from many. Dr. Baker undertakes to discuss the significant factors underlying the times of the respective prophets and compelling them to break forth into prophetic speech. He does not attempt to expound their utterances, though he does this to some limited extent. His primary purpose seems to be to expound the life-situation in which these ancient men of God lived and performed their work, in doing which he enables us to see the moral and spiritual implications that undergird life in our post-war, atomic era.

Though there are times when Dr. Baker seems to be reading a great deal into his exposition of the great

ments of Biblical history, it must be admitted that has given us a stimulating book and withal a good posit of historical fact with sound scholarship to support it. The reader can well profit by the total por- tional and will be the gainer in visualizing the prophetic dream of Israel through new eyes.

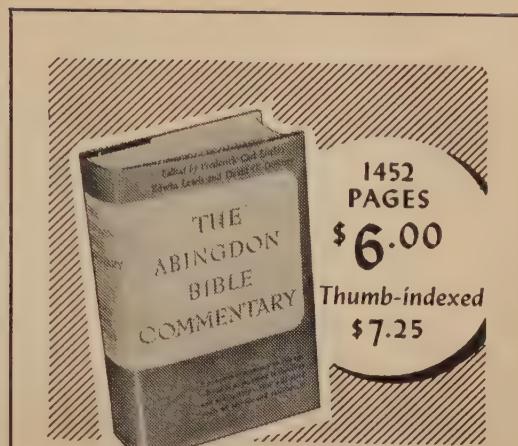
The book is divided into two parts, the first dealing with "The Way of the Witnesses," and the second with the Witness of the Way." In the former he limits his study to seven of the Old Testament prophets, and in the latter to the place and message of Jesus. The various angles from which he looks upon each of the prophets in turn are refreshing, if not entirely original. They are familiar, for example, with Amos as "the Realist," and Isaiah as "The Statesman", but to read about Habakkuk as "The Father of Speculation", or Zephaniah as "The Realist", or Zechariah as "The Idealist" is to see these men with new interest. No reader, minister or layman, will lay this book down without having been greatly enriched and invigorated in faith and understanding.—John W. McKelvey.

**THE CHRISTIAN FAITH AND WAY.** By Harris Franklin Rall. Abingdon-Cokesbury Press. 126 pp. 50c. The professor emeritus of systematic theology, Garrett Biblical Institute, has done a great service in making available this clear and concise statement of Christian beliefs. He explains religion as meaning a faith, a way of life, and a way of help. The book is designed as a study book for the average layman. Questions for further study and discussion follow each of the twenty-one chapters. A glossary of the principal words used in the Christian religion is provided. As a manual for teacher training, young people's and adult discussion groups, and as a guide to nonchurch persons pointing the Christian way it is excellent.—Paul R. Kirts.

**THE SOVEREIGN EMBLEM.** By Ernest Arthur Wall. Abingdon-Cokesbury. 117 pp. \$1.25. This little book by Dr. Wall is both a theological interpretation of the significance of the Cross and a good book for Lenten meditation and study. The title is lifted from a poem by James Russell Lowell where the Cross is spoken of as a symbol which "Shall tower above all sovereign emblem over all." From the title to the last page the author has a fine sense of the artistic. The book is well written and the minister will find it filled with homiletic insights. The theme of the supremacy of the Cross runs through the entire book with particular emphasis on the Pauline point of view. The significance of the Lord's Supper in the Christian life is interpreted as a demonstration of the centrality of the Crucifixion.

Dr. Ernest Arthur Wall was for a time missionary among the French and Berbers in Algeria and is now pastor of Trinity Methodist Church, Richmond Hill, New York City and is a native of England.—Meredith Springer.

**MAN AND MEN.** By Herbert H. Farmer. Abingdon-Cokesbury. 203 pp. \$2.00. This book is the substance of the 1946 series of Farmer Beecher Lectures at the Divinity School in Yale University. The author is a noted minister of the Presbyterian Church of England, and Barbour Professor of Systematic Theology in Westminster College, Cambridge. Dr. Farmer deals with the tremendous implications of the truth that persons are not things in the thought of God. Our world, contrary to much modern thought, is a world of persons, and must be seen and studied as distinctly personal. Dr. Farmer emphasizes this basic Christian fact in his study of man as the



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**CHURCH, LAW AND SOCIETY.** By Gustaf Aulén. Charles Scribner's Sons. 114 pp. \$2.00.

Bishop Aulén, in this book, has made an excellent examination of the Church in its relation to Law and Society. This is a book every pastor should read because it presents a dynamic, relevant basis for Christian ethics. He points out that throughout the world today a new theology is emerging characterized by a new realism and radicalism. It has many variations, but one thing in common is the emancipation from the limitations of pietism, modernism, and orthodoxy. Many will say that he has thrown historic Lutheranism out the window.

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Dr. Gustaf Aulén has been Bishop of Strängnäs, Sweden, since 1938. One of the outstanding figures in the Lutheran Church, he has also been interested in the ecumenical movement and is an important leader in the World Council of Churches. As a member of the theological faculty at the University of Lund, he became one of the leading exponents of what has become known as "the Ludensian theology." Best known of his former books is, "Christus Victor." I commend this book to your reading.—Meredith J. Sprunger.

**THE NEWS IN RELIGION.** By Gene E. Bartlett. Abingdon-Cokesbury. 208 pp. \$1.75.

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**THE BIBLE IN THE CHURCH.** By Robert M. Grant. Macmillan. 194 pp. \$2.50.

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**THODISM.** Edited by William K. Anderson.  
Methodist Publishing House. 317 pp. \$2.00.

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William N. Hutchins. Judson Press. \$2.00.

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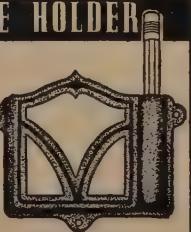
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## THE CHRISTIAN HOPE OF IMMORTALITY.

By A. E. Taylor. Macmillan. 112 pp. \$2.00.

The late Dr. Taylor was Professor of Moral Philosophy in Edinburgh University. Several of his works were well known and appreciated. In this volume his main contention is to be emphasized: "It is the quality of the life for which a man believes himself to be made that makes all the difference. There is nothing inspiring in the mere thought that one is destined to go on living in the bare sense of being alive, for an indefinitely long time." Of course, that is not new, but each generation needs to hear it many times. The Christian hope is not one of mere survival. There is an interesting discussion of the primitive belief in survival, and also of the Old Testament passages. Turning to the Christian hope: "I think we may at least say at once that there are clearly no sufficient reasons for simply refusing to entertain the belief." A third chapter deals with what it means "to be alive as a self." To a generation like ours, hysterically pursuing "happiness", there is something decidedly arresting in his insistence "that the purpose (is) to train us into making ourselves persons who deserve to be happy by the steady exercise of an intelligent and moral will," that is, education into personality. Dr. Taylor was "one of the greatest intellects of our times," and it will encourage many to learn that his mind was "under captivity to the obedience of Christ."—Wm. Tait Paterson.

**AMBASSADOR IN CHAINS.** By Hampton Adams. Bethany. 221 pp. \$2.00.

This volume of sermons by the minister of the Union Avenue Christian Church in St. Louis is worthy of thoughtful reading. For the most they are plain down to earth, presentations of the Gospel, as it touches our common life at many of its difficult places: Success, Courage, Happiness, even Predestination! They are well and happily illustrated. One can well believe they will be appropriated in large measure.—Wm. Tait Paterson.

## Methodist Statistics

During 1947 Methodists of the United States gave a total of \$164,138,457 for all Church causes according to Rev. Albert S. Hoover, chief statistician of the Church. Of this amount, \$31,076,041 was given for World Service missionary and educational work and other benevolences. The Woman's Society of Christian Service, which has a national membership of 1,508,924, contributed \$14,793,687.

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# Mid-Week Suggestions

## Watchword for This Hour

*Organ:* "Still, Still with Thee."—Merrill.  
*Call to Worship:* "Praise ye the Lord.  
'raise ye the Lord from the heavens; praise  
him in the heights . . ." Psalm 148: 1-5.

*Hymn:* "I Need Thee Every Hour."

*Psalm:* 143, responsively.

*Hymn:* "Lord, Speak to Me."

*Scripture:* Isaiah 45:5-13. Acts 20:18-32.

*Hymn:* "My Soul Be on Thy Guard."

*Meditation:* "Grievous wolves shall enter among you, not sparing the flock." The failure of ardent disciples to bear this revelation in mind, often weakens and scatters the flock, even today. Many cannot stand the truth about life, even in the interest of the Kingdom of God. Many dwell devotedly upon "the love of God", "His mercy and loving kindness", and label unChristian and unspiritual all those who would preserve the spiritual integrity of those making valiant effort to keep alive the awareness of believers to the dangers besetting us on every side, even in living from day to day.

The very words of Jesus depend for their fulfillment on sufficient spiritual stiffness to keep way that which despoils, rots, murders, and destroys character and the dignity of man, created in the image and likeness of God. The Kingdom of God is not an emotional ecstasy; it is life! It is a growing, struggling life, aware of dangers and drawbacks along the way, which tend to tear down rather than build up,—dangers which the Believer must be able to slough off, before they engulf him physically and spiritually.

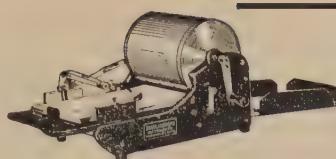
Paul understood this, and he spoke in no uncertain terms of the need for *watching* against the coming of evil—in the form of people, recreation, high incomes, wasting of talent, power—anyone of which may undo within the hour what it has taken tears to build up. "Watch and pray, that he enter not into temptation" to take things for granted, and thus lose the way. There is urgent need NOW, for every believer in Jesus Christ to exercise caution in relaxing spiritual vigilance. "Watch and pray!"—Ralph Welles Keeler.

*Hymn:* "My Hope is Built on Nothing less."

*Reader:* Evangelize! by Henry Crocker.

Give us a watchword for the hour  
A thrilling word, a word of power;  
A battle cry, a flaming breath,  
That calls to conquest or to death;  
A word to rouse the church from rest,  
To heed her Master's high behest,  
The call is given: Ye hosts arise,  
Our watchword is Evangelize!

The glad evangel now proclaim  
Through all the earth in Jesus' name;  
This word is ringing through the skies—  
Evangelize! Evangelize!  
To dying men, a fallen race,  
Make known the gift of gospel grace;  
The world that now in darkness lies,  
Evangelize! Evangelize!



No. 44  
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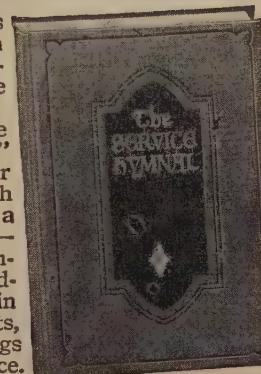
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Hymn: "Guide me, O Thou Great Jehovah."

Prayer: (Especially for the Holy Spirit to awaken the hearts and minds of men to the need of doing the Will of God among men, so the message of brotherhood among men may bear fruit.)

Hymn: "Lord God of Hosts."

Benediction: "The Lord bless thee and keep thee, the Lord make His face to shine . . ."

Organ: "March;"—Rogers.

### II. NO OTHER GOOD ENOUGH

Organ: "Magnificat in F Major." —

Claussman.

Call to Worship: "Praise ye the Lord Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Let every thing that hath breath praise the Lord."

Hymn: "Father, All Glorious."

Psalm: 102, responsively.

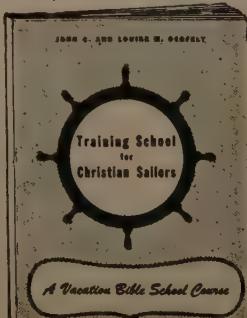
Hymn: "Come Thou, Almighty King . . ."

Scripture: Psalm 139:5-10. Acts 1:1-4, 13:14; 2:1-4.

Hymn: "There's a Light Upon the Mountain."

Meditation: As nominal Christians, we have individually professed our faith in SUPER-MEN, in Service to Fellowmen, and the like, in our efforts to side-step the actual acceptance of Jesus Christ and His teachings as the one and only way. The prospect of living according to the easy-going philosophy of doing as we please in coming years does not appear probable, in the face of the disillusionment following upon the heels of the world up-hill. What are men thinking? What are mothers thinking? What are children being taught? The deep indigo of disillusionment that has dyed the months since actual warfare ceased, is causing us to examine our thoughts, our ambitions, our aims in life; we are wondering deeply about our preparation for the role we are to play in the drama of life. Few of us have thought much about choosing parts in this drama; we are too busy,—too busy about what?

There is within us that which makes us discontented with life, when there is no well-defined goal; we want to know where we are going, whom we are following, the why and wherefor; we wan-



I believe that a solution has been worked out, so that a given path will lead us "into the light" gain. There is within us that which forces the seeking after something higher than just animal existence. There is within us that which forces us to cling to that something when we have found it, even though such clinging may bring danger, sacrifice, perhaps death. It is that within us, which we understand well within our hearts, which is our hope of a solution of problems as life presents them to us daily.

We have it within us to rise far above all animal creation; to reach out and up into the mystery of the creation, there to seek help in the solution of the way before men. (Read Acts 1:1-5, 7-8.)

"Ye men of \_\_\_\_\_, why stand ye gazing up unto heaven?" This same Jesus Christ who walked among men of old, is walking among us today. He will holds the answer to our problems, if we but listen, and then cling to his directions.—Burris Jenkins.

Hymn: "Our God, Our Help in Ages Past."

Reader: "O Master, let me walk with Thee, In lowly paths of service, free; Tell me Thy secret, help me bear The strain of toil, the fret of care.

"In hope that sends a shining ray Far down the future's broadening way, In peace that only Thou canst give, With Thee, O master, let me live."

Hymn: "Jesus, the Very Thought of Thee."

Prayer: (Especially for the coming of the Holy Spirit in our individual lives, to give us understanding of that which seems as so much of mystery to us; for the willingness and courage to place our trust in God, and accept His will as guide to action.)

Hymn: "Come Thou, Almighty King . . ."

Benediction.

Organ: "Allegro Pomposa"—Galbraith.

## II. We Have a Great God

Organ: "Meditation"—Bubeck.

Call to Worship: "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

Hymn: "Jesus, Saviour, Pilot Me."

Psalm: 93 and 94, responsively.

Scripture: John 7:37-39; Gal. 3:2; Phil. 1:5.

Hymn: "My God, How Wonderful Thou Art."

Meditation: Those among us who surrender to the Spirit become inwardly content, hence outwardly effective. Those of us who are inwardly disturbed are outwardly powerless. We read of the disciples in the Upper Room on the day of Pentecost, that "The Spirit enabled them to express themselves." This is true today; fears are cleansed away through the Holy Spirit within us.

Men of old could not understand disciples who did not bow before physical might, nor despise the weak and broken, yet spoke with directness and power. Let us listen to Peter — "Then Peter, filled with the Holy Spirit, said to them: rulers of the people and elders of Israel, if we are being cross-examined today upon a benefit ren-

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dered to a cripple, upon how this man got better you and the people of Israel must all know that he stands before you strong and well, than to the Name of Jesus Christ, the Nazarene, who you crucified and whom God raised from the dead." (Acts 4:8-10 Moffatt) Do we wonder how the rulers accepted such plain speech?

When something happens *in* us or *to* us, the something happens *through* us. A bishop asked a man of rather mediocre training and ability who he was always being sought by large and influential churches. He replied, "I am a small man but I have a great God!"

We heard last week the story of a businessman who had become so engrossed, bound-up in his business affairs, because of his tremendous responsibilities, that he had no time for his family, his friends, his Church. He became ineffective, and finally ill, and had to turn over his major responsibilities to assistants. While he was recovering his health, something recovered him—his childhood faith in God took possession of him. He resolved that he would give a definite number of hours to his duties at his office, so many hours to his family and friends, and so many hours to God, and His Church. He found himself more efficient in his business, a happier home life, with precious fellowship, and most important of all, he made both his business activities and personal interests sub-servient to God and the Church, for which he now has plenty of time. We may be small men, but we have a GREAT GOD! Let us put our destinies in His keeping! (Based on remarks by E. Stan Jones)

*Hymn:* "Come Gracious Spirit, Heaven Dove."

*Reader:* "Drifting" by George W. Wiseman.

I stood one day in early Spring  
Upon a windswept beach,  
And saw a tossing, unmanned boat  
Drift clear of human reach.  
It seemed the northeast gale rejoiced  
As eagerly it bore  
The drifting, bobbing, half-filled boat,  
Further away from shore.  
Further away from shore, unmanned,  
Drifting wherever the winds command.

I thought as I retraced my steps,  
How like that unmanned boat,  
Are they who choose to drift through life,  
Who struggle not—just float.  
I thought how sad the evening when  
Their drifting days are o'er,  
To learn, too late, how far their course  
Had carried them from shore.  
Drifting ever upon life's sea,  
Never the men God meant them to be.

The Raging sea is life itself,  
No soul escapes its force;  
Where men must toil, but never drift  
From off God's chartered course.  
The friendly shore is where God dwells  
Where faith and strength abide,  
And they who drift float ever out,  
Far from the Father's side.  
Far from the Father's side today,  
Means casting Eternal Life away.

—(*Minister's Annual*, vol 10, page 253.)

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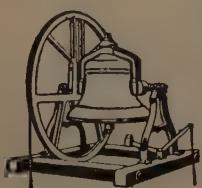
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Prayer: (For grace to open our hearts to  
the Holy Spirit).  
Hymn: "Great God from Whom All Bless-  
ings Flow . . ."  
Benediction.  
Organ: "Vestal March"—Kroeger.

## Mother's Faith

From page 166)

our day, entitled THE PREDICAMENT OF MODERN MAN, Prof. D. Elton Trueblood says that the "terrible danger of our times consists in the fact that ours is a cut-flower civilization." We are spiritually and morally severed from sustaining roots. We still use some of the great words our fathers used, but the moral content has gone out of them. The writer lately heard a father of middle years openly discuss plans for a Saturday-night "drunk", in the presence of a little daughter whom he fondly held by the hand. It is quite likely he had a parent's affection for his child. He may not have been "aware" of what he was saying. And therein, in that kind of moral ignorance, lies the problem. There is a moral void at the heart of modern life which only Christ and His Good News can fill. Let us once and for all get it straight in our thinking: Moral codes, to be vigorous, must be launched from within a great religious tradition. Recently I saw a proud father leading his little son of four or five years into the main entrance of a Church. As father and son entered the sanctuary of God, hats were removed. It needs hardly to be suggested that that parent was on the right track!

### III

Our Christian forbears knew that lasting progress and worthwhile laurels are only won against the hard grain of adversity, suffering, vicissitudes! They rightly scorned ease. They would have said that a false cult of complacency and comfort does not become the sons and daughters of pioneers. The words of the Apostle Paul were not unfamiliar to them: "Thou, therefore, endure hardness as a loyal soldier of Jesus Christ." (II Timothy 2:3). There was a Cross at the core of their rugged faith. One of them left us these words:

#### BE STRONG.

We are not here to Play, to Dream,  
to Drift.  
We have hard work to do, and  
loads to lift.



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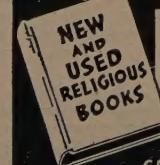
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Shun not the struggle, face it,

'Tis God's gift.

BE STRONG!

(Maltbie T. Babcock)

Far from their native soil, separated from their kith and Kin, hewing their homes and houses of worship out of the raw stuff of a strange wilderness,—minus the hundred thousand gadgets that lure men into false sense of security,—such was the lot of our Christian fore-fathers. And in the midst of it they triumphed! They gleaned that most seminal of all wisdom,—that the great rewards come the hard way. Consider the swarthy faith of such a mother as John Wesley's. Ill and bereaved and in old age, she was reluctantly informed by her son that he would like to undertake missionary work in Georgia, provided he had her consent. Hear her reply: "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them again." Baukage, the news commentator, reveals how he was whispered in the ear by a modern Communist in a Washington, D. C. restaurant: "So you still believe in the American Way despite your empty coal-bin?" Surely every loyal American would reply to such a cowardly query, that we can hardly afford to desert what we have yet to put severely to the test: The faith of our fathers and mothers in the orderly processes of government, as framed within the Constitution of a great Republic. Well did Mrs. Hemans write of our forefathers, that,

"Amidst the storm they sang,  
And the stars heard and the sea,  
And the sounding isles of the dim wood  
rang,  
With their anthem of the free!"

Fortunately for our day, that pioneer spirit still flames here and there. On May 10, 1941, Spurgeon's Tabernacle in London was bombed by a German air raid. At the first Church meeting after the destruction of the famous Church, it was determined that,— "There be recorded in the Church minute our unswerving faith in Almighty God — and in the ultimate victory of Righteousness and Truth, in and through our Lord Jesus Christ." 2. That, "We record our united desire and earnest intention to erect at the earliest possible moment, another building to be dedicated to the Glory of God and to be the home and center of the Metropolitan Tabernacle Church." 3. "We avow our continued loyalty to the Saviour, and look to Him for guidance and strength for the coming days." 4. "The

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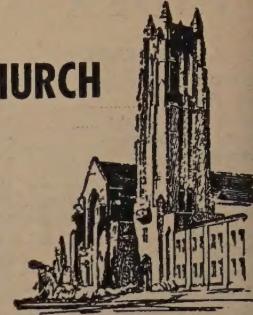
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